



Godcunde Láp 7 þeóþóm.

SELECT MONUMENTS

OF THE

DOCTRINE AND WORSHIP

OF THE

CATHOLIC CHURCH IN ENGLAND

BEFORE THE NORMAN CONQUEST.

CONSISTING OF

ÆLFRIC'S PASCHAL HOMILY AND EXTRACTS
FROM HIS EPISTLES, &c.,

THE OFFICES OF THE CANONICAL HOURS,
AND THREE METRICAL PRAYERS OR HYMNS.

IN ANGLO-SAXON AND PARTLY IN LATIN.

WITH

ENGLISH TRANSLATIONS

REVISED OR NEWLY EXECUTED;

NOTES, COLLATION OF ANCIENT MANUSCRIPTS,

AND

AN INTRODUCTION.

By E. THOMSON, Esq.

Second Edition.

LONDON :

JOHN RUSSELL SMITH,

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INTRODUCTION.

THE Sermon of the Paschall Lambe, the first book known to have been printed in the Saxon character, was published under the direction of Matthew Parker, Archbishop of Canterbury, and special care of his chaplain, John Joscelyn. The object of the publication was to show that the doctrine then established was not an innovation, but a revival of the doctrine maintained by the Catholic church in England before the time of the Norman Conquest.

The original publication, "Imprinted at London by Iohn Day, dwelling ouer Aldersgate beneath S. Martyns," is without date; but appears to have twice issued from the press between 1566 and

1570; as the former year contains the latest preferment, the latter the earliest removal of the prelates whose names are subscribed to a Certificate in favour of the work. A copy preserved in the British Museum evidently belongs to a second edition, as it numbers the folios from the beginning of the book, which in the copy used for this Edition commence with the Homily; it also corrects a few typographical errors of the first, as puce for pice, 313 for 314, (see our p.53, l. 19, and 58, 8,) as well as a misnomer in one of the Bishops, Iohn for Thomas, of Lichfield and Coventry, and divides the list differently between the two pages of the folio. And at the end, the table of ancient and modern letters is followed by a paragraph explaining the punctuation; and a separate leaf contains the colophon, a repetition of the Imprint in black letter. These minute particulars, if not formerly noticed, may

be acceptable to collectors of scarce and valuable books.

The Rev. Henry Soames quotes Joscelyn's translation as if it were the work of L'Isle, and makes some corrections, which evince a knowledge of the original. But it is of more importance to observe, that the use which he has made of the Homily both in the "Bampton Lecture" and in "The Anglo-Saxon Church," proves that this "Testimony of Antiquity," which was judged to be wholesome and seasonable food for the reformed Church of England in her early years, is not contra-indicated by the symptoms of her present condition.

The Homily was republished by Foxe in his Martyrology, 2nd Edition, 1570, with some corrections in the translation; by L'Isle, along with Ælfric's Treatise on the Old and New Testament, without any of the corrections, in 1623. The translation, as amended by Foxe, was

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published at Aberdeen, without the original, in 1624, by Mr. William Guild, Minister at King Edward. Not having previously collated Foxe's edition, I have, in the Notes, given Mr. Guild credit for the improvements. This does not apply to the Note to p. 19, l. 5. The interpolation is not in Foxe. The old translation is also printed as an Appendix to the English of Ratramnus, Oxford, 1838.

The Extracts appended to the Homily identify the author, and leave no trace of that ambiguity which has puzzled most writers upon Ælfric during the course of three centuries. Wulfstan was Archbishop of York from 1002 to 1023: Ælfric the elder, to whom these writings are even now inconsiderately ascribed, was Archbishop of Canterbury from 995 to 1005, and, for several years before, had been a bishop and previously an abbot. To suppose the Primate of

all England, near the close of a long and active public life, receiving and humbly obeying the commands of his junior, the Primate of England, to retire into a monastic cell or private study, and translate into English a voluminous treatise, which, by command of the same younger brother, he had previously drawn up in Latin, is to invert the established order of everything human and divine. Wulfstan's friend and successor was then Abbot of Peterborough, according to the ingenious Dissector of the Saxon Chronicle; but when he wrote the epistle to Wulfsine he was an humble monk or friar ("humilis frater" in both MSS.—not "presbyter" in John Retchford's transcript, as the author of the "Regular Dissection" has incautiously affirmed). This promotion was the consequence of the elder Ælfric's demise,—his successor Elphegus (Ælfheah) being translated from Winton, and

the vacant See bestowed on Kenulf, Abbot of Burgh, *i. e.* Burgi [S^{ti} Petri]. The posthumous clashing of their names had no parallel collision in the contemporary tenor of their lives: the one emerges from the monastic cell when the other has retired from the archiepiscopal palace. Our author's preferment to the see of York in 1023, and his decease in 1051, are recorded in the Saxon Chronicle.

To the matter contained in Joscelyn's compilation I have added three small pieces which I had transferred to my scrap-book at different times, and which appeared suitable to the nature of the publication. The first, concerning Peter, was copied in the country some years ago from an early number of the Ælfric Society's Edition, without the translation, and under no apprehension of a disputed reading in the text. When I came to write out a copy for the press,

I persuaded myself that I must have written by mistake “ne bytlað of,” where the last word should have been “ofer.” An inspection of the printed text convinced me of no mistake, but did not satisfy me with regard to the reading. A MS. in the King’s Library, British Museum, to which Mr. Thorpe’s Preface directed me, solved all my doubts. The true reading, as I firmly believe it to be, is also, as I have since discovered, to be seen in Wheloc’s Notes to Alfred’s Bede, p. 238, from a MS. in the Public Library, Cambridge. His translation—*Qui citra hoc fundamentum extruit*—is so far good,—*fabrica sua in ruinam magnam assurgit*—not good.

Being haunted by no pedantic horror of pedantry, I have ventured to revive an old word here and there. The plural possessive “aller,” of all, (as your, of you,) survived the parent language for many centuries. How pat, how effect

ive the use of this, as of many obsolete forms, is found to be in translating from the Latin, may be shown by a single instance: ‘Noster omnium hostis,’ ‘ure ealra feond,’ ‘the enemy of us all,’ Chaucer would call our ‘aller’ (or alder) foe; thus, in “The A. B. C.,”

And for your bothis peine, I you pray,

Let not our alder foe make his bostaunce.

In Latin this would be, *Pro vestro utriusque dolore*, &c.

Ælfric’s rendering of “Simon bar iona,” as well as the germ of his whole exposition, is truly derived from the brief Comment of Beda on the passage. Even the name *Stænen* is a legitimate corollary from the words of The Venerable,—*Fideli confessori sui nominis participium donavit*: To the faithful confessor he gave a participation of his name. Our author, who was a good grammarian, knew how to represent the *nominis participium*, by converting

the noun, *Stan*, *Rock*, into a participial form, *Stænen*, *Rocken*. Wheloc suggests *Petræus* as the corresponding Latin: *Petrinus* would better represent the participial form, as seen in *plenus* from the obsolete *pleo*, *egenus* from *egeo*, &c.

No writings of Wulfsine, Bishop of Sherburn, 981–998, are known to be extant; but the MS. remains of Wulfstan (*Lupus*) are voluminous. The specimen given, p. 102, consists of the Incipit and Explicit from one MS. and an intermediate paragraph from another MS. of the same homily. To this might be added most of the Laws of Cnut, which were very probably drawn up by this prelate. In corroboration of this view we have the Law, which Joscelyn printed according to the erroneous text of Nero, A. i., engrossed in a homily *De Fide Catholica*, Wheloc's Bede, p. 486, exactly as it stands, p. 80 of this Edition, the sheet being printed off be-

fore the passage was observed in Wheloc, or "The Laws and Institutes of England," edited by Mr. Thorpe, were known to be accessible. In the original edition the clause, "and hold earnestly right christendome," is omitted; but supplied by L'Isle,—one of his few improvements.

Wulfstan appears to have been a man of talent, and of a liberal and enlightened mind. On every occasion he inculcates the necessity of christian instruction, as the foundation of true piety and sound morality; that every man might learn the articles of his belief, and utter the devotions of his heart, in the language with which he was best acquainted. His "English" version of the Pater noster and Credo may be read in Wanley's Catalogue, p. 51.

To the erroneous account of our author's life and dignities, repeated in different places throughout the volume, it

was not judged necessary to oppose any other argument than these few chronological notices*.

The Homily and Extracts exhibited in the first part of the volume have been esteemed clear proofs of the doctrines maintained by the catholic church of England in the tenth century, upon many points which came into controversy in later ages. The specimen of the ancient devotional forms contained in the second part, bears equal testimony to the comparative purity of worship in those early times. In the Offices we find no Ave Maria, no prayer or praise addressed to angel or saint or "maiden-mother;" of any intercessor beside the One Mediator, only a single hint.

But the most interesting feature of

* See also Thorpe's Preface to the Homilies, Soames, Wharton, and the Regular Dissection of the Saxon Chronicle (Hatchard, 1830).

the composition is the intermixture of the vernacular with the Latin tongue. Not only the directions, and urgent reasons for the observance of the respective Hours are given in the English of that age; but the portions of the Psalms, the Gloria, the Pater noster, and the Credo, are accompanied with a metrical paraphrase in the alliterative style and stanza of Anglo-Saxon poetry. And it is a fact worthy of notice, though not perhaps hitherto observed, that this paraphrase coincides, word for word, with the Parisian or Berry MS. edited by Mr. Thorpe, in all the portions taken from the latter half of the Psalter,—the part versified in that MS. Mr. Thorpe's publication has afforded just one correction, "lungre," ps. 59, our p. 166, for "luge" of the Worcester book, and one various reading, "eað-bede," ps. 90, for "eað-bene," p. 189. Now as these are so identified, and the quotations from

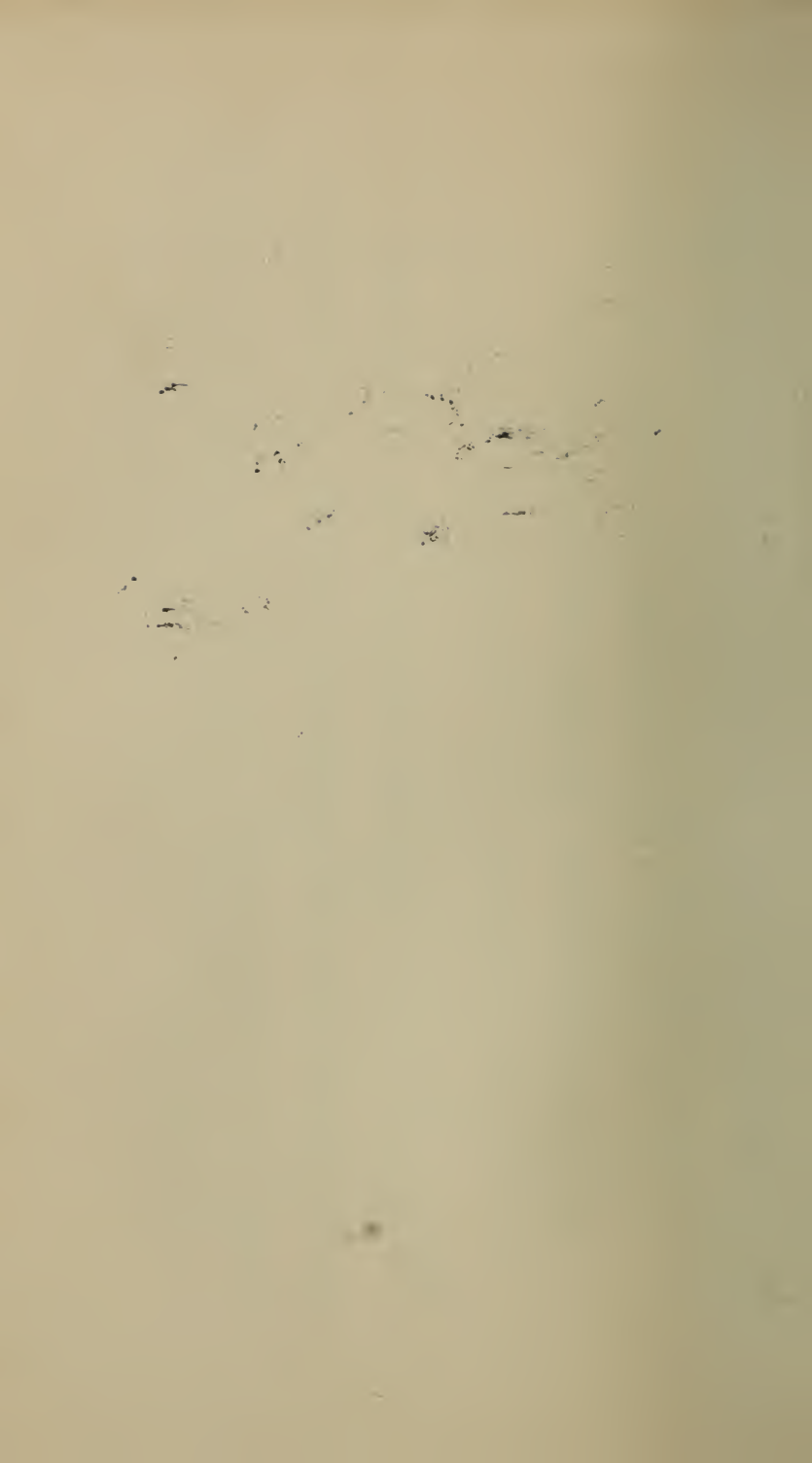
the former half are also versified, may we hazard the conjecture that the framer of our Liturgy was the author of the paraphrase? The former may be the work of Ælfric, for it constitutes a part of the great compilation in which the Canons and oft-mentioned Epistles of Ælfric are included; and his talent for versification is undoubted: it is seen, or rather heard, bursting through the tissue of his prose in every part of his writings, where the subject inspires pathos or elevation of style. Even our Homily closes in alliterative strains; though we have not arranged or pointed it otherwise than the sense required in plain prose. But how probable soever this conjecture may be, neither does our author's name need any doubtful addition to its celebrity, nor is the age so barren in names that any production should remain anonymous, did history only supply the means of assigning to each his own.

Wulfstan, if we mistake not, has some pretension to poetic talent: and if Kenulf, promoted from the abbacy of Burgh to the see of Winton in 1006, was, as Mr. Kemble supposes*, the poet whose name is adambred by Runic characters in the Exeter Book [of Poetry] and in the Vercelli MS., we have a contemporary bard, and most probably an intimate friend and the immediate predecessor of Ælfric, with abilities equal to the highest efforts employed in adapting the Songs of Zion to Saxon measures,—the Psalms of David to the harp of Alfred.

The verses of Kenulf (Kynewulf,

* In the *Archæologia*, vols. xxviii. xxix. xxx., *Papers on the Anglo-Saxon Runes*, Ruthwell Cross, &c.—Mr. Kemble's *Essays* have resulted in one of the most glorious achievements of philological science which the present age has witnessed.—The Vercelli MS. contains the Saxon version of the Anglian staves inscribed upon the stone-pillar, "A Dream of the Cross."

uine fæder beearn on heofenum. sy
þinname halgod cume þinrice; sy þin
willa on eorðan swa swa on heofenum;
sy leus : to dæg urne dæg hƿomlican
hlaf; Andƿongifus urne syltas swa swa þe
fongifad þam seƿiðusa syltað. ⁊ me læ þu
naƿur on costmunge: ucaðysur fram yfele



Runes), to which we refer, breathe a pensive melancholy, for which we have no means of accounting from any record of his life. The Bishop of Winton (Winchester) died within a year after his promotion to that dignity.

In the Preface to the original edition, the bearing of the Homily and the other documents upon the theological discussions of that age, is distinctly stated by the writer, whether Parker or Joscelyn. In the marginal notes, too, a word of caution is affixed to some doubtful or suspected passages. These notes are all retained, only placed at the bottom of the page. The justly reprobated assertion that "The holy masse is profitable both to the lyving and to the dead," may be truly but perhaps too finely interpreted: The faithful celebration of the Lord's Supper is profitable both to the living partakers and to the same when they are dead. One passage

is supposed to be interpolated or “infarced,” p. 27. But it was the fashion for the preacher to entertain his audience, and enforce his argument, with a bit of legendary lore. The samples introduced here, though connected with the subject, are inconsistent with the whole tenor of the discourse. In the first fable, a child dismembered! “Is Christ divided?” Is the risen and exalted Lord, the future Judge of the world, a child? In the second, a child’s finger-lith! What doubting woman, or believing man either, could be satisfied or profited by that as a substitute for a whole Saviour, the Man Christ Jesus, mature in wisdom and stature, the Son of the Living God, having power to lay down his life, and to take it up again? Could such power be conceded to a child? But to some professed believers He is always a child,—a child not emancipated from a mother’s control, still

worshiped as a child, and that most childishly. It is obvious, however, that the modern Romanists can make no handle of these pretended manifestations; for the child and the blood were turned to bread and wine before participation. So the Apostle Paul calls it, after the blessing or consecration (for it was not broken before that), "The Bread which we break." Neither could our author intend, by a literal interpretation of the finger-lith, to contradict his own assertion—that "It is in each man whole."

He must have regarded the matter as a temporary supersedence of the bodily sense by a supernatural manifestation of the spiritual import of the material objects presented to the eye.

For the truth of the narration Ælfric is not responsible. He gives it as he found it in *The Lives of the Fathers*. In fact there is nothing original in the

whole of the Discourse. The literal as well as the allegorical exposition of everything recorded by Moses concerning the Passover, is substantially found in Bede's Commentary : the application of the subject to the great festival of the Christian church, and the entire argument concerning the nature of that institution, are either literally translated or liberally paraphrased from the Latin of Ratramnus.

This author was a contemporary of Paschasius, the first propounder, and apparently the original deviser of the fanciful or poetical interpretation of our Saviour's words, which was adopted by some pedants of the ecclesiastical court, and by their influence forced upon the consciences of the christian community*.

* Two centuries later, poor Berengarius was hunted down by a rival schoolmaster, Lanfranc, the future Archbishop of Canterbury, whose influence, directly or indirectly exerted to suppress

The author expresses his apprehension of its being taken for a poetic fiction, in a letter to his friend Placidus. The “bane and antidote” were produced about the middle of the ninth century.

For further information respecting these authors the reader is referred to the Bampton Lecture of Mr. Soames, and to the following publication, “Bertram or Ratram concerning the Body and Blood of the Lord, &c. Second edition, &c. London, 1688.” Rabanus* Maurus, archbishop of Mentz, had written upon the same subject several years earlier, in the time of Charlemagne or his immediate successor. In a word, the opinions, writings, and very name of our homilist, is, with great probability, supposed to have produced that obscurity which has so long brooded over Ælfric’s personal identity. See the Regular Dissection, *passim*; also Ratramnus, 1688, Dissertation prefixed.

* Properly Hrabanus; so the Old German hraban, now rabe; A.-S. hræfn, now raven.

the pure Apostolic doctrine which Ratramn, with great clearness and eloquence, demonstrates from the sacred writings, and from Hieronymus, Ambrosius, Augustinus, Isidorus, &c., was not left without a witness in any age. Can we suppose that the learned men, whose opinions have been put on record, were the only persons who entertained similar opinions? Or who can ascertain the time in which some "seven thousand" true worshipers might not be found within the bounds of Christendom? The edition of "Ratram," 1688, though very inaccurately printed, is a work of merit, and might be found worthy of a corrected reprint at the present day.

The Certificate, which follows the Latin extract from the epistle to Wulfstan in the original edition, is placed immediately before the Sermon, as in L'Isle's publication.

The first thirty-six pages of this edition, Saxon and English, were in type before the editor had any charge or even knowledge of the undertaking. He had read more than once or twice the homily and translation as given by L'Isle, and had marked many things in both which required correction. This was rather a difficult task at that stage, as both the publisher and I were anxious to avoid, as far as possible, whatever might tend to enhance the price of the book. Such improvements as could be made by contrivance and economy of space were introduced; such as would have greatly disturbed the pages or paragraphs, reserved for a few notes. The Ælfric Society had not advanced so far as to include our homily, when the text was to be determined. Having only a short time before arrived in London, I had to learn what resources were at hand, and

soon found in the British Museum some materials to work upon. The text, as printed by Wheloc in the Notes to Alfred's Bede, furnished some good readings, and further aid was obtained from a MS. Cott. Faustina A. IX., which, it was interesting to discover, had been collated—not for Parker's edition—but with it, and with both impressions of it; for the twofold numbering of the folios is regularly marked on the margin of the MS., and the catch-words underlined. To this MS. we owe the reading *geþeode*, p. 9, for *gereorde*, which has just occurred in a different sense, p. 2, and occurs again in the sense here intended; but another reason for the preference is the importance attached to this use of *geþeode* by Grimm, in relation to the name *Deutsch**. It occurs in other homilies of Ælfric also, in the same sense.

* *Deutsche Grammatik*, 3rd ed. *Einleitung*.

In presenting an antidote to the ignorant corruption of Judges ix. 53, as well as to the half-learned correction in some late editions, “all-to brake,” I had been anticipated by our learned printer Mr. Richard Taylor, in Notes to Boucher’s Glossary. See under ALL-TO, and note to our page 27. Since going to press I have had the pleasure of seeing the same explanation in an excellent little work, *Se Gefylsta*, by the Rev. W. Barnes. All the old editions, those of Oxford, Cambridge, and of the British and Foreign Bible Society, retain the original reading of the translators—“all to brake;” those of Edinburgh,—Brown’s, and Scott’s, with Commentaries—“all to break,”—most erroneously.

The Offices were copied, without the translation, from Hickes’ edition of 1705*, and afterwards collated with the

* Letters which passed between Dr. Hickes and a Popish priest, &c. Appendix. (Translation by Mr. Elstob, as the Doctor informs us.)

transcript of the famous "Book of Worcester," made by Edmund Gibson, afterwards Bishop of London, MSS. Harl. 441. (The Book of Exeter, by J. Retchford, is *ibid.* 438.) Gibson's transcript, executed for Dr. Hickes in 1688, coincides so exactly with the extracts printed in the little book 120 years before, that we may rely upon its accuracy as implicitly as upon the [now] Bodleian Codex Jun. 121, which was in Parker's possession at the time of printing. They agree to a letter even in the readings which I consider erroneous, and have corrected from the Book of Exeter (H. 438), or by obvious conjecture. In the Offices also some manifest errors have been corrected, as *jynnum*, p. 177; *sanat*, MS. for *replet*, p. 173, l. 6—the scribe having cast his eye upon the preceding paragraph.

In the arrangement of the metrical portion I have departed from the MS. and from the edition of Hickes and El-

stob. The translation is new throughout, as literal as seemed consistent with perspicuity, and none of it *versified* (Regular Dissection, p. 194, l. 7, and 195, Note).

The three metrical prayers have been added on my recommendation. They are noticed by Hickes in his Grammar, and by Conybeare; and were by Junius characterized “genium stylumque Cædmonis probe referentes,” and appended to his Cædmon; but not very accurately printed, and three whole lines omitted; so that this may be considered the first complete edition. For simplicity of style and unaffected fervour of devotion, they cannot fail to recommend themselves to every reader of the original Saxon.

To this account of the matter contained in our little volume, little needs to be added respecting the manner in which it is got up. The publisher has

evinced his intention of making it a good and handsome-looking book, and the printers have taken the utmost pains to have everything as correct, neat, and well-arranged as possible. To any one who has the least experience in these matters, it will not be surprising if I should have to apologise for one or two instances of discrepancy between the plan and the execution. It was not intended to produce a *fac-simile* of the original edition as printed by J. Day, but to exhibit the text and the old translation in a correct form. Such alterations as could conveniently be made at the stage in which I became connected with the work, were introduced in their proper places; others that seemed necessary were reserved for future notice. From the number and variety of corrections, some that had been marked for insertion escaped at the time, but are taken up in the Notes.

Æguytīnuy, which occurs a hundred times in MSS. as well as in printed books (see Smith's Bede, b. ii. *passim*), should have had the benefit of our Cottonian MS. as auguytīnuy.

In the Notes, G. (Guild) should have been F. (Foxy); and some abbreviations are not explained, as S. or Sax. for Saxon, A.-S. Anglo-Saxon (speech of the combined Ængle and Seaxe), Sc. Scots, acc. accusative, and a few more of no great difficulty. But, for economy of space and arrangement of the folios to suit more important matter, several illustrations from Bede, &c. were omitted. To the note on "christened" I had added—A heathen child baptized! This never was done, never can be done, by the rule and practice of any Christian church. The recipient of baptism must be a Christian—by profession if an adult, by representation (or proxy) if a child. The Philippian believed and was

baptized, and in virtue of their Christian representative "all his house." The Ethiopian professed his faith in almost the very words of Peter, for he had been christened in his chariot, before Philip descended with him to the baptismal water. Bede, as translated by king Alfred, informs us that "Edwyn, king of the Northumbrians, when he was christened built a wooden church; but, after he was baptized, by the direction of bishop Paulinus built another of stone."

As christening has been ignorantly or superstitiously confounded with baptism, so another preparatory observance, "wedding," pledging or affiancing (see pages 24, 25, 2nd paragraphs), has usurped the place of marriage, to which it only gives a title. And there are many examples of similar abuse in our speech. What is "uproar"? Some of our best authorities employ the term in translating *hneam*, *clamour*, and a word

nearly synonymous, cȳpm, as if it took its meaning from “roar;” which in reality is the *ablaut*-form of “rear,” but now restricted to a secondary sense, raised or elevated sound. For the original, scriptural, and only rational meaning of “uproar,” compare German *aufbruch* (the same word*), and the Greek noun *stasis*, translated by three different synonyms, in Mark, xiv. 2, xv. 7; Luke, xxiii. 19, and Acts, xix. 40, uprore, insurrection, sedition, uprore (Ed. Lond. 1734). In the last it was not the shouting, “Great is Diana of the Ephesians,” that constituted the offence; but the assembling in a tumultuous manner without the authority of the magistrates. Any *uprising* against the government, however quietly it may be organized or conducted, is an UPROAR.

EBEN^R. THOMSON.

London, June 18, 1849.

* See GERMAN-ENGLISH ANALOGIES, p. 22, c. 1.

The Saxon Characters or letters, that be moste straunge, be here knowen by other common Characters set after them.

Æ A	Ʒ G ȝ g	ƿ T ƿ t
Ɔ C	þ H	Ð þ TH ð þ th
D ȝ d	I ı i	Ƶ W Ƶ w
Ǝ E e	Ɔ M	ȝ & and
F ƿ f	R ƿ r	þ ƿæt
	S S ʀ s	

N.B. In Latin ȝ is et, as ȝc. &c., i. e. et cetera.

One pricke signifieth an imperfect point, this figure; (which is lyke the Greeke interrogatiue) a full pointe, which in some other olde Saxon bookes, is expressed wyth three prickles, set in triangle wyse thus :.

*Imprinted, &c.
Cum Priuilegio Regiæ
Maiestatis.*

A TESTIMONIE of

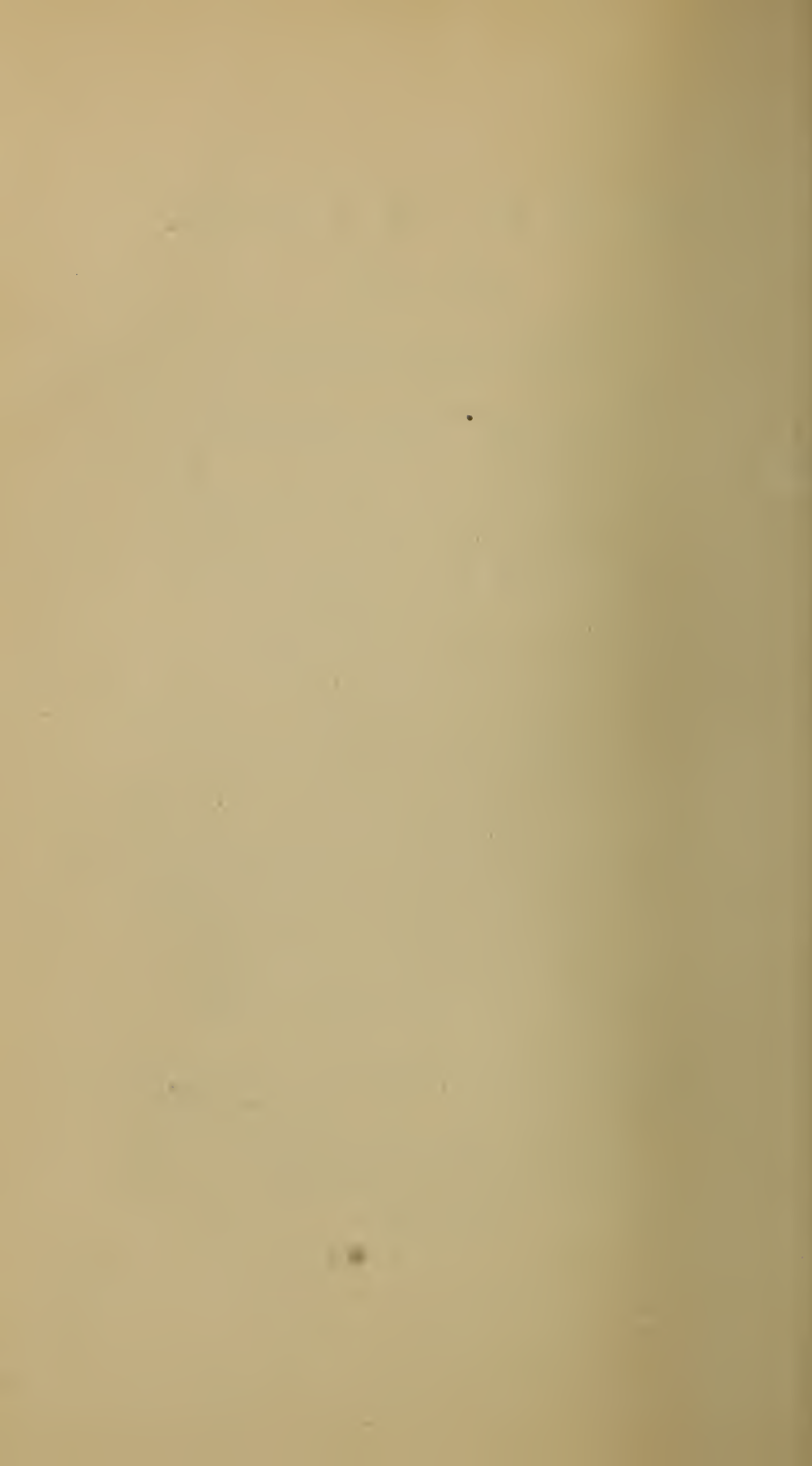
ANTIQUITIE,
shewing the auncient
fayth in the Church of
England touching the sacra-
ment of the body and bloude
of the Lord here publikely
preached, and also re-
ceaued in the Sax-
ons tyme, aboue
600. yeares agoe.

Jeremie. 6.

Goe into the streetes, and inqyre for
the olde way: and if it be the good
and ryght way, then goe therin, that
ye maye finde rest for your soules.
But they say: we will not walke
therein.

Imprinted at London

*by Iohn Day, dwelling
ouer Aldersgate beneath
S. Martyns.*



THE PREFACE

TO

THE CHRISTIAN READER.



REAT contention hath nowe been of longe tyme about the moste comfortable sacrament of the body & bloud of Christ our Sauour: in the inquisition and determination wherof many be charged and condemned of heresy, and reproued as bringers vp of new doctryne, not knowne of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies when William the Norman was by conqueste kyng of England, and Hildebrande otherwyse called Gregorius the seuenth, was pope of Rome: But that thou mayest knowe (good christian reader) how this is aduouched more boldly then truely, in especiall of some certayne men which be more ready to maintaine their old iudgement,

then of humilitie to submitte them selues vnto a truth : here is set forth vnto thee a testimonye of verye auncient tyme, wherein is plainly shewed what was the iudgement of the learned men in thys matter, in the dayes of the Saxons before the conquest. Fyrst thou hast here a Sermon or homelye, for the holy day of Easter, written in the olde Englishe or Saxon speech, which doth of set purpose and at large, intreate of thys doctryne, and is found among many other Sermons in the same olde speech, made for other festiuall dayes and sondayes of the yeare, and vsed to be spoken orderly accordyng to those daies vnto the people, as by the bokes them selues it doth well appeare. And of such Sermons be yet manye bookes to be seene, partlye remayning in priuate mens handes, and taken out from monasteryes at their dissolution : partlye yet reserued in the libraryes of Cathedral churches, as of Worceter, Hereford, and Exeter. From which places diuerse of these bookes haue bene deliuered into the handes of the moste reuerend father, Matthewe Archbishop of Canterburye, by whose diligent search for such writings of historye, and other monumentes of antiquitie, as might reueale vnto vs what hath ben the state of our church in Eng-

land from tyme to tyme, these thynges that bee here made knowen vnto thee, do come to lyght. Howbeit these Sermons were not first written in the olde Saxon tounge: but were translated into it, as it shoulde appeare, from the Lattyne. For about the end of a Saxon boke of lx. Sermons, (which hath aboute the middest of it this Sermon agaynst the bodely presence) be added these wordes of the translation.

Fela fægepe goðspell pe forlætap on þyrum ðihtē. ða mæg apendan ge ðe pile; Ne ðurpe pe ðar boc na micle rīþor gelængan. ðylet ðe heo ungemete goð gy. 7 mannum æþræt ðurp hipe micelnýrre artyrge ;

We let passe many good gospels, which he that lyst may translate. For we dare not enlarge this boke much further, lest it be ouer great, & so cause to men lothsomnes through hys bygnes. And in an other booke contaynyng some of these Saxon Sermons it is also thus written in Lattyne. In hoc codicillo continentur duodecim sermones anglice quos accepimus de libris quos Ælfricus abbas Anglice transtulit. In this booke be comprysed xij. Sermons whiche we haue taken out of the bookes that Ælfricke

abbot translated into Englishe. In which wordes truelye here is also declared who was the translatour, to witte, one Ælfricke. And so hee doth confesse of hym self in the preface of his Saxon grammer, where he doth moreouer geue vs to vnderstand the number of the Sermons that he translated thus.

Ic Ælfric polde ðar litan boc apendan to engliscum gereordre of ðam rtaf-cræfte ðe is gehaten grammatica. rýþþan ic tpa bec apende on hund eahrtatizum rpellum ;

I Ælfricke was desirous to turne into our Englishe tounge from the arte of letters called grammer thys little booke, after that I had translated the two bookes in fourescore Sermons. But how soeuer it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated : I thinke notwithstanding, that there will hardlye be found of them any Lattyne bookes, being (I feare me) vtterlye peryshed & made out of the waye since the conquest by some which could not well broke thys doctrine. And that such hath bene the dealing of some partiall readers, may partlye hereof appeare. There is yet a very auncient boke of Cannons of Worceter librarye, and is for the most parte

all in Lattyne, but yet intermyngled in certayne places, euen thre or foure leaues together with the olde Saxon tounge: and one place of this booke handleth thys matter of the sacrament: but a fewe lynes, wherin dyd consiste the chiefe poynt of the controuersie, be raced out by some reader: yet consider how the corruption of hym, whosoever he was, is bewrayed. Thys part of the Lattyne booke was taken out of ij. epistles of Ælfricke before named, & were written of hym aswell in the Saxon tounge, as the Lattyne. The Saxon epistles be yet wholie to be had in the librarye of the same church, written all in Saxon, and is intituled, a boke of Cannons, and shrift booke. But in the Church of Exeter, these epistles be seene both in the Saxon tounge, and also in the Lattyne. By the which it shall be easie for any to restore agayne, not onely the sense of the place raced in Worceter booke, but also the very same Lattyn wordes. And the words of these two epistles, so much as concerne the sacramentall bread & wyne, we here set immediatlye after the Sermon: fyrst in Saxon, then the words of the second epistle we set also in Lattyne: deliuering them most faythfully as they are to be seene in the bookes from whence they are taken. And as touching the Saxon

writings, they be set out in such forme of letters, and darke speech, as was vsed, when they were written: translated also for our better vnderstanding, into our common and vsuall Englishe speech. But nowe it remayneth we do make knowne who thys Ælfricke was, whom we here speake of, in what age he liued, and in what estimation. He was truely brought vp in the scholes of Æthelwolde byshop of Winchester, Æthelwolde I meane the elder, and greate saincte of Winchester church: So canonised because in the dayes of Edgar kyng of England, he conspyred with Dunstane Archbyshop of Canterburie, & Oswalde bishop of Worceter, to expell out of the Cathedrall churches, through out all England, the maryed priestes, which then were in those churches the olde dwellers, as wryteth Ranulphus Cestrencis in hys pollicricon, and to set vp of newe the religion or rather superstition & hipocrisie of monkes, after that the same had been a longe tyme, by the iuste iudgement of God, vtterlye abolished, the Danes spoyling them, & cruelly burning them vp in there houses, as is at large, and plentifullye confessed in the historyes of their owne churches. For thys newe rearing vp of monkerie is Æthelwolde called in moste olde historyes, pater m-

nachorum, the father of monkes. Vnder thys Æthelwolde was Ælfricke traded vp in learning, as he witnesseth of him selfe in the Lattyne preface of his Saxon grammer, where speaking of hys interpretation of Lattyne wordes he wryteth thus. *Scio multis modis verba posse interpretari, sed ego simplicem interpretacionem sequor, fastidium vitandi causa. Si alicui tamen displicuerit nostra interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in scholis venerabilis præsulis Æthelwoldi qui multos ad bonum imbuat.* I know that wordes may be expounded diuers waies, but for to auoyde lothsomnes I doe followe the plaine interpretation. Which if any shall myslike, he may do as he thinketh best: but we are content to speake, as we haue learned in the scholes of the moste worthye byshop Æthelwolde, who hath bene a good instructour to many, or who hath brought vp many to good. This he wryteth of hym selfe. So vpon thys his education in the scholes of Æthelwolde he became afterward to be an earnest louer and a great setter forward of monkerye, and therefore no lesse busie writer and speaker agaynst the matrimonye of priestes in hys tyme. For which respectes he was afterwarde so regarded, that he was made by Oswalde

byshop of Worceter (as reporteth Jo. an Capgrauē) the first abbot of S. Albons newlye restored, & replenished with monkes, and was also made abbot of Malmesburye by kyng Edgar, (as reporteth William of Malmesburye) in the lyfe of Aldelmus. And truly he calleth him selfe abbot in diuers of his epistles, although he neuer named of what place, as in that he wryteth *Egneshamensibus fratribus, de consuetudine monachorum*; To the monkes of Egnesham, of the order and manner of monkes; and in this he wryteth here to Wulfstane Archbyshop of Yorke; and in an other agaynst priestes matrimonye sent to one Sygefert, with whom was an anker abyding, which defended the mariage of priestes, affyrming it to be lawful. The epistle beginneth thus in the Saxon tonge.

Ælfric abb. ƷreƷ SiƷeferþƷ fƷreonðlice; We
 1Ʒ Ʒerjæð þ̅ ðu ƷæðerƷ beo me þ̅ ic oþer
 Ʒæhte on EnglƷrcen ƷerƷiten. oþer eoþer
 ancop æt ham mið eoƷ Ʒæhþ. fopþan ðe he
 ƷƷutelice ƷæƷþ þ̅ hiƷ Ʒie alefð. þ̅ mæƷƷe
 pƷeoƷƷaƷ pel motan ƷiƷiƷen. and min Ʒe-
 ƷƷuten ƷiþcƷeþeþ ðƷƷen.

That is, Elfricke abbot doth send frendlye salutation to Sigefert. It is tolde me that I teach otherwyse in my English writynges, then doth

thy anker teach, which is at home wyth thee. For he sayth playnly that it is a lawfull thing for a priest to marye, and my wrytynges doth speake agaynst thys, &c. Thus aswell in hys owne epistles, as in all other bookes of Sermons in the Saxon tounge, that I haue sene, I finde him alwaies called abbot, and onely so called. Howbeit, John Capgraue who gathered together into one volume, the liues of English saintes, writeth in the life of Oswalde, that Ælfricke was laste of all aduaunced to the Archbishops see of Canturburie. In alijs inquit Angliæ partibus insignes ecclesias ob præfixam causam clericis euacuauit, et eas uiris monasticæ institutionis sublimauit: quorum hæc nomina sunt: Ecclesia S. Albani, S. Ætheldredæ virginis in Eli et ea quæ apud Beamfledam constituta honorabilis habebatur. Instituit enim in ecclesia S. Albani Ælfricum abbatem, qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit. In other partes of Englande Oswald auoyded out of the most notable churches the clarkes, & aduaunced the same places with men of the order of monkes, whose names be these: S. Albons, the church of the virgin S. Ætheldrede in Ely, and that which is at Beamfleot reputed very famous. He dyd appoynte abbot in S. Albons Ælfricke, who was

afterward promoted to the Archbyshopricke of Canterburye. Truely thys Ælfricke we here speake of, was equall in tyme to* Elfricke Archbyshop of Canterbury, as may certainly appeare to him that will well consider, when Wulfstane Archbishop of Yorke, and Wulfsine byshop of Scyrburne liued, vnto whom Ælfricke wryteth the Saxon epistles, from which the wordes concerning the Sacrament hereafter following be taken^a. And the certaintye of thys consideration, may well be had out of William Malmesburye De Pontificibus, & out of the subscription of bishops, to the grauntes, letters patentes, and charters of Æthelrede†, who raigned king of England at this time. Howbeit whether this Ælfricke, & Ælfricke Archb. of Canterbury was but one, & the same man, I leaue it to other mens iudgement further to consider: for that writing here to Wulfstane, he nameth him selfe but abbot, & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. stole vj. yeres before that Wulfstane was made Archbishop of Yorke^a, as is declared most manifestly in the his-

* Who dyd put out secular priestes out of the church of Canterbury, as the storrye of that house sheweth.

† These charters are to be seene.

^a Compare Introduction, pp. iv, v, vi.—Ed.

toryes of Symeon of Durham, Roger Houeden, the historie of Rochester, Flores Hystoriarum, Thomas Stubbes in hys historie of the Archbishops of Yorke, and in all other moste auncient histories, aswell written in the olde Saxon tounge, as in Lattyne: Moreouer in many deedes and writynges of giftes, made by kyng Æthelrede, when Ælfricke subscribeth as Archbyshop of Canterburye, then in them is one Aldulphus, Wulfstanes predecessour, named Archbyshop of Yorke, and Wulfstane him self subscribeth but as an inferiour byshop. But be it, that this Ælfricke was onely abbot, and not Archbishop of Canterburye, yet this is also most true, that beside the prayse of great learning, & of being a most eloquent interpreter (for which William of Malmesburye doth greatly commend him), he was also of such credite and estimation to the lyking of that age in which he liued, that all his writinges, and chiefly these his epistles, were then thought to contayne sound doctrine: and the byshops them selues did iudge them full of ryghte good counsaile, preceptes, and rules to gouerne therby their clergie: and therefore dyd most earnestly request to haue these epistles sent vnto them, as doe well appeare by ij. shorte Lattyue

epistles, set before the Saxon epistles wherof the one is sent to Wulfsine byshop of Seyr-burne, the other to Wulfstane Archbyshop of Yorke. And after this also byshops of other churches amonge other cannons that they collected out of generall and perticular councells, out of the bookes of Gildas, out of the pœnitentials of Theodorus, Archbyshop of Canterburie, out of the extractes of Egberhtus the iiij. Archbishop of Yorke from Paulinus: out of the epistles of Alcuinus teacher to Charles the great, and to conclude, out of the writinges of the fathers of the primatiue church: among other Cannons I saye, they collected together for the better orderying of their churches, they doe place amonge them also these two epistles of Ælfricke, as is to be seene in ij. bokes of Cannons of Worceter librarye: whereof the one is all in the olde Saxon tounge, and there these epistles of Ælfricke be in the same tounge: the other is for the most parte all in Lattyne, and is intituled *Admonitio spiritualis doctrinæ*, where these epistles be in the Lattyne tounge, and be ioyned together for an exhortation to be made of the byshop to his clergie. There is also a like booke of Cannons of Exeter church, where these two epistles in Lattyne be

appoynted in stede of two sermons to bee preached, Ad clericos et presbyteros, to the clerkes and priestes; and the epistles bee also in the same boke in the Saxon tonge. And thys booke was geuen to Sainct Peters Church in Exeter by Leofricke the first and most famous bishop of that church, as in hys owne recorde and graunt of all such landes, bokes, and other thinges he gaue vnto the church, it is thus expressed in the Saxon tounge :

Ʒene ƷƷutelap on ðirreƷe bec hƷæt Leofric
 b. hæfþ Ʒedon into Ʒancti PetreƷ minre
 on Exanceastre ðær hir biŷceop-ŷtol iŷ. ꝥ
 iŷ ꝥ he hæfþ Ʒeinnod ꝥ ær Ʒeutoð Ʒær ðurh
 Godeŷ ŷultume. Ʒc. ðonne iŷ ŷeo oncnar-
 enliŷ ðe he hæfþ Ʒod mið Ʒecnapen Ʒ Ʒanc-
 tum Petrum into ðam halƷan mýnre on
 cýrclicum maðmum. ꝥ iŷ ꝥ he hæfþ Ʒiðer
 innƷedon. ii. ŷul mæŷŷe-bec. Ʒ ane colec-
 taneum. Ʒ . ii. Ʒiŷtel-bec. Ʒ . ii. ŷulŷanƷ-bec.
 Ʒ . i. nihtŷanƷ. Ʒ . i. ad te leuau. Ʒ . ii. Ʒral-
 teŷar. Ʒ ŷe ðriððan ŷƷa man ŷinƷþ on rome.
 Ʒ . ii. ýmneŷar. Ʒ . i. ðeoppurð bletrunƷ-boc.
 Ʒ . iii. oŷer. Ʒ ŷeor enƷliŷc CƷriŷteŷ boc. Ʒ . ii.
 ŷumcƷ ƷæðinƷ-bec. Ʒ . i. Ʒinreŷ ƷæðinƷ-boc.

ἡ περὶ κανονικῶν. ἡ μαρτυρολογία.
 ἡ .i. canon on leben ἡ ἱερῆς-βίβλος on en-
 γλῆς. &c.

Here is shewed in thys booke or charter, what Leofricke bishop hath geuen into Saint Peters mynster at Exeter, where his bishops seate is, that is, that he hath gotte in agayne through Gods helpe, what soeuer was taken out: and so forth, first shewing what landes of such as was taken from the church he reconered agayne, partlye by his earnest complaynte, and sute made for the same, partlye by his geuyng of rewardes. Nexte making also report what landes with other treasure of his owne he gaue of newe to the place: he commeth at laste to the rehearsall of hys bookes, whereof the last here named a

Canon on Leben ἡ ἱερῆς-βίβλος on Englῆς.
 that is, a Cannon boke in Lattyne, and shryfte boke in Englishe, is the boke we speake of, and hath in it the Lattyne and Saxon epistles of Ælfricke. Thus as this boke of Exeter church hath thys good euidence by which it is shewed, that Leofricke was the geuer therof: euen so the boke of Cannons of Worceter church, written all in Saxon, hath in it most certayne testimone

that the writer therof was the publike scribe of the church whose name was Wulfgeat. For thus is it recorded therin euen with the same hande of the Scribe wherin all the booke is written :

Me scripserit wulfgeatus scriptor pignorum;
Opa obsecro pro prius neque commi-
ssionem; Et qui me scripserit semper sit
fælix.

Wulfgeat the scribe of Worceter church dyd write me. Pray I besech you for hys transgressions the Creator of the worlde. And God graunt that he be alwaies happy that writ me. The other boke of Cannons of Worceter librarye, which I haue sayd is for the more part in Latyne, and is intituled Admonitio spiritualis doctrinæ, is written in so olde a hand, as is that of Exeter church, and seemeth to be possessed of Wulfstane, who was bishop of Worceter in the dayes of William the Conquerour. And that he shoulde be the possessor of this boke I doe thus affyrme. When in his dayes Lanfranke made first this lawe of Priests in the councell he helde at Winchester, in the yeare of our Lorde 1076. Decretum est, vt nullus canonicus uxorem ha-

beat: sacerdotum vero in castellis, vel in vicis habitantium habentes vxores non cogantur, vt dimittant: non habentes, interdicantur, vt habeant. Et deinceps caueant episcopi, vt sacerdotes, vel diaconos non præsumant ordinare, nisi prius profiteantur vt vxores non habeant. That is, It is decreed that no chanon haue a wife. But of priestes, such as haue wiues, dwelling in castels and villages, let them not be compelled to put awaye their wiues: but suche priestes as haue no wiues, forbid them to haue. And let byshops take heede that they presume not to ordaine priestes or deacons vnlesse they doe first professe to haue no wiues. Now albeit thys and many other counceels held from tyme to tyme, by the space more then of an hundreth yeares after this did litle auaille, but that the priestes did both marrye, and still kepe their wiues, be-cause as wryteth Gerardus Archbyshop of Yorke to Anselme: Cum ad ordines aliquos inuito, dura ceruice renituntur ne in ordinando castitatem profiteantur: When I call any to orders, they resiste with a stiffe necke, that they doe not in taking order professe chastitie. Or as is reported in the Saxon storye of Peterborowe church, speaking of the counceells of Anselme,

of Iohn of Cremona, and of William Archbyshop of Canterburye.

Ne forȝetod noht ealle þa boðlacer.

All these decrees auailed nothing.

Ealle heoldon hepe ȝif þe ðer cininges leaȝ, ȝpa ȝpa hi eap ðidon.

They all kept their wiues still by the kinges leaue, as they did before : Yet it came to passe vpon thys decree of Lanfranke, that the forme of wordes wherin the priestes should vowe chastitie, was nowe fyrst put into some bishops* pontificall. *Ego frater N. promitto Deo, omnibusque Sanctis eius castitatem corporis mei secundum canonum decreta, et secundum ordinem mihi imponendum seruare domino præsule N. præsente.* And as the wordes were thus put into some pontifical in a generall speaking as the manner is : So in the beginning of thys boke we here speake of, wherin be Ælfrickes epistles, be the selfe same wordes of profession written in the same olde hand as is the rest of the boke, and addeth also there the speciall name of Wulfstane byshop (who was present at

* No such demaunde of this profession in any Englyshe pontificall before this tyme.

this councell of Lanfrancke, and vnto whom it dyd fyrst appertayne to exacte of priestes in the diocesse of Worceter this profession). The wordes be these: Ego frater N. promitto Deo omnibusque sanctis eius castitatem corporis mei secundum canonum decreta, et secundum ordinem mihi imponendum domino præsule Wulfstano præsentem; I brother N. doe promyse to God and all hys saintes chastitie of my bodye, accordyng to the decrees of Cannons, and accordyng to the order to be put vpon me before Wulfstane byshop. By this I doe affirme, that this boke dyd belong to Wulfstane byshop of Worceter, and so by him was afterward geuen to the librarye of that Church, where it now remaineth. Wherefore of this now declared: first touching the sermon spoken of in the beginning, whereof, as of many other conteyned in ij. bokes, Ælfricke was but the translator, and therefore were bokes of sermons before hys time: nexte touching the publike receauing of the epistles of Ælfricke, wherin I saye is denied the bodely presence: and also by the infarcing afterward of these epistles by byshops into their bokes of Cannons in stede of exhortations to be vsed vnto their clergie: it is not hard to know, not only so much what Ælfricks iudgement was in thys con-

trouersie, but also, that more is, what was the common receaued doctrine herein of the whole church of England, as wel when Ælfricke hym selfe lyued, as before hys tyme, and also after his time, euen from him to the conquest. But what was the condition and state of the church, when Ælfricke him self liued? In deede to confesse the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce: full of childysh seruitude to ceremonies, as it was longe before and after: and to much geuen to the loue of monkerye, which now at this tyme vnmeasurablye tooke roote, and grewe excessiue. But yet to speake what the aduersaries of the truth haue iudged of thys time, it is most certayne, that there is no age of the church of England, which they haue more reuerenced, and thought more holy than thys. For of what age haue they canonized vnto vs more saintes and to their lyking more notable? First, Odo Archbyshop of Canterburye, who dyed in the beginning of king Edgars reigne. Then king Edgar hym selfe, by whom Ælfricke was made abbot of Malmesburye. Then Edward called the Martyr, kyng Edgars bastard sonne. Then Editha kyng Edgars bastarde daughter. Also Dunstane archbyshop of Canterbury, of whom Ælfricke

was greatly esteemed. Æthelwold byshop of Winchester, vnder whom Ælfricke had his first bringing vp. Oswald byshop of Worcester, and after Archbyshop of Yorke, who made Ælfricke abbot of S. Albons. Wulfsine bishop of Scyrburne, vnto whom Ælfricke wryteth the first of the epistles we here speake of. Elfleda a nunne of Romesey, and Wulhilda Abbesse of Barkyng, lyued in the dayes of king Edgar. And laste of all Wlfritha K. Edgars concubyne. All these I say with some other more, be cano- nized for saintes of this age in which Ælfricke him selfe liued in great fame and credite. Also Leofricke and Wulfsine [? Wulfstane], whom we haue shewed to haue been the geuers of those Cannon bookes wherin be seene Ælfrickes epistles, be reuerenced for moste holy men and saintes of their churches. And these ij. liued byshops in the comming in of the Conquerour. Thus doe some men now a dayes not onely dis- sent in doctrine from their owne church, but also from that age of their church whiche they haue thought moste holy, and iudged a most excellent patterne to be folowed. Wherefore what may we nowe thinke of that great consent, wherof the Romanistes haue long made vaunte? to witte, their doctrine to haue continued many

hundred yeares as it were lincked together with a continuall chaine, whereof hath beene no breche at any time. Truly this their so great affirmation hath vttered vnto vs no truth, as good christian reader, thou mayest well iudge by dulye weighing of this which hath beene spoken, and by the reading also of that which here followeth wherunto I now leaue thee. Trusting that after thou hast well weighed this matter of such manner of the being of Christes body in the sacrament, as sheweth this testimonye, no vntruth or dishonor shall ncede to be attributed to Christes louing wordes pronounced at his laste supper among his apostles : no derogation to his most sacred institution : no diminishing of any comfort to christen mens soules in the vse of his reuerend sacrament : but all thinges to stand right vp moste agreable both to the veritie of Christes infallible wordes, and to the right nature, congruence, and efficacie of so holy a sacrament, and finallye most comfortable to the conscience of man, for his spirituall vniting and incorporation with Christes blessed body and bloud to immortalitie, and for the sure gadge of his resurrection.

AMEN.

AS the writynges of the fathers euen of the first age of the Church be not thought on all partes so perfect, that whatsoeuer thyng hath been of them spoken ought to be receaued without all exception (which honour trulye them selues both knewe and also haue confessed to be onely due to the most holy and tryed word of God :) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine : but rather to such corruption of greate ignorance & superstition, as hath taken roote in the church of long time, being ouermuch cumbered with monckery. As where it speaketh of the masse to be profitable to the quicke and dead : of the mixture of water with wyne : and wheras here is also made reporte of ij. vayne miracles, which notwithstanding seeme to haue been infarced, for that they stand in their place vnaptly, and without purpose, and the matter without them, both before & after, doth hange in it selfe together most orderly : with some other suspicious wordes sounding to supersti-

tion. But all these things that be thus of some reprehension be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermon, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread & wine howe it is the bodye and bloude of Christ our Sauour, by which is reuealed & made knowen, what hath been the common taught doctrine of the church of England on this beñalfe many hundreth yeares agoe, contrarye vnto the vnaduised wrytyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alledged, doe fullye agree to the olde auncient bookes (wherof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken: these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truely put forth in Print without any adding, or withdrawing any thing for the more faithfull reporting of the same, and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterburye.

Thomas Archbyshop of Yorke.

Edmund Byshop of London.

James Byshop of Durham.

Robert Byshop of Winchester.

William Byshop of Chichester.

Iohn Byshop of Hereford.

Richard Byshop of Elye.

Edwine Byshop of Worceter.

Nicholas Byshop of Lincolne.

Richard Byshop of S. Dauys.

Thomas Byshop of Lichfield and Couentrye*.

Iohn Byshop of Norwiche.

Iohn Byshop of Carlyll.

Nicholas Bishop of Bangor.

With diuers other personages of honour and credite subscribing their names, the recorde wherof remaines in the handes of the moste reuerend father Matthewe Archbishop of Canterburye.

* Iohn in 1st ed., Couentrye and Lichfield in 2nd. The Bishop of London was Grindall,—translated to York in 1570,—to Canterbury in 1576.

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CORRIGENDA ET MONENDA.

- P. 65, *line 14, for ʒumepeʒ acʒiʒicium read ʒumepe ʒacʒiʒicium.*
- P. 66, *line 17, for ʒo hiʒ bloð, J. & L'I., read bloðe, as in MSS.*
- P. 91, *line 21, for schoolemaister read scholemaister, as in 1st ed.—the double vowel, introduced by L' Isle here and elsewhere, is no more necessary than in move, prove.*
- P. 121, Dʒihʒen Goð, may be equally well, or perhaps better, Dʒihʒen ʒóð, good Lord: so at p. 181. Compare Dʒihʒen leóf, Dema ʒóð, p. 213.
- P. 134, *line 12, read frofre.*
- P. 176, *Note. Formest is to former exactly as warmest to warmer. See Grimm, D. Gr. iii. 627, and Professor Latham's Elements, under "Comparison of Adjectives."*

The omission of the Latin text of Pater Noster and Credo was designed to preserve the continuity of the Saxon paraphrase,—which in Gloria Patri is broken by the insertion of the original words.

A SERMON
OF
THE PASCHALL LAMBE,
AND OF THE
SACRAMENTALL BODY AND BLOOD
OF CHRIST OUR SAVIOUR
WRITTEN IN THE OLDE SAXON TOUNGE BEFORE
THE CONQUEST,
AND APPOYNTED IN THE REIGNE OF
THE SAXONS
TO BE SPOKEN VNTO THE PEOPLE AT EASTER
BEFORE THEY SHOULDE RECEAUE
THE COMMUNION,
AND NOW
FIRST TRANSLATED INTO OUR COMMON
ENGLISHE SPECHE.

MEN ða leofostan . ȝelome eorȝȝe-
ræd ȝmbe ureȝ hælendeȝ ærȝte .
hu he on ðȝrum andƿearðan ðæȝe
æfter hȝr ðroƿunȝe mihtȝȝice of ðeaȝe
araȝ ; Nu ȝille ȝe eor ȝeopenian ðȝȝh
Godeȝ ȝȝfe be ðam halȝan huȝle ðe ȝe
nu to ȝan ȝceolon . ȝ ȝerȝȝȝian eoreȝ
andȝȝt ȝmbe ðæȝe ȝerȝnu . æȝȝer
ȝe æfter ȝæȝe ealðan ȝecȝȝnȝȝȝe . ȝe
æfter ȝæȝe nȝran . ðȝlæȝ ðe ænȝ tȝeo-
nunȝe eor ðerȝian mæȝe be ȝam liȝlicȝ
ȝereorðe ; ðe ælmihtȝȝa God bebeað
Moȝȝe ðam heȝetogan on eȝȝpta lande .
ȝ he ȝceolðe bebeoðan Iȝnahela ȝolce . ȝ
hi namon æt ælcȝ heorȝe aneȝ ȝearneȝ
lamb on ðæȝe nihte ðe hi ȝerðon of

MEN beloued, it hath bene often sayd vnto you aboute our Sauours resurrection, how he on this present day after hys suffering, mightely rose from death. Now will we open vnto you through Gods grace, of the holy housell, whiche ye shouldenowe goe vnto, and instructe your vnderstandyng aboute thys mysterie, both after the olde couenaunte, and also after the newe, that no doubting may trouble you about thys liuelye foode. The almyghtie God badde Moyses his captaine in the land of Ægypt, to commaunde the people of Israell to take for euery familye a lambe of one yeare old, the night they departed out

of the countrey to the land of promise, and to offer the lambe to God, and after to kill it, and to make the signe of the crosse, with the lambes bloud vpon the side postes, and the vpper poste of their dore, and afterward to eate the lambes flesh rosted, and vnleauened bread with wilde lettisse. God said vnto Moyses: Eate of the lambe nothing raw, nor sodden in water, but rosted with fire. Eate the head, the feete, and the inwards, and let nothing of it be left vntill the morning: if any thing thereof remaine, that shall you burne with fire. Eate it in this wyse. Gyrde your loynes, and do your shoes on your fete, haue your staues in your handes, and eat it in hast. This time is the Lordes passeouer. And ther was slain on that night, in euery house throughout Pharaos raigne, the first borne child: and Gods people of Israell were deliuered from that sodeine death

þam lande to þam behatenan earde. 7
ŕceoldon þ̅ lamb Gode ȝeoŕŕian. and
ŕȝþþan ŕnıþan. and pȝŕcan rode tacn on
heora ȝedȝŕum. 7 oŕŕŕleȝum mið þær
lambeŕ blode. eȝan ŕȝþþan ðær lambeŕ
ŕlærȝ ȝebeŕæð 7 ðeoŕŕe hlaŕar mið
ŕeldlicŕe lactucan ; God cŕæþ to Moȝ-
ŕen. ne eȝe ȝe oŕ ðam lambe nan þing
hŕear. ne on pæteŕe ȝeŕoden. ac ȝebeŕæð
to ŕȝne ; Eȝaþ þ̅ heaŕod. and þa ŕet. 7
þ̅ inneŕearde. ne hiŕ nan þing ne belıŕe
oþ meŕȝen. ȝıŕ þær hŕæt to laŕe ŕȝ.
ŕoŕbærneþ þ̅. ðicȝaþ hiȝ on ðar ȝıŕan ;
Beȝȝŕdaþ eoŕeŕe lenðenu. 7 beoþ ȝe-
ŕceode. habbaþ eoŕ ŕtæŕ on handa. 7 eȝaþ
aŕdlice. ðeoŕ tið iŕ Godeŕ ŕæŕeld ; And
ŕearþ ða on ðære nihte oŕŕleȝen on
ælcum huŕe ȝeond eall Phapaoneŕ ȝıce
þ̅ ŕŕumcennede cıld. 7 pær þ̅ Godeŕ
ŕolc Iŕŕahel ahpæð ŕŕam ðam ŕæŕlican
ðeaŕe. ðuŕh ðær lambeŕ oŕŕŕunȝe. 7

hīf blodeſ mearcunze ; þa cƿæþ God to Moýren. healdað ðīrne dæg on eorru gemýnde. ⁊ ffeolſiaþ hīne mærlīce on eorrum cýnrenum mīd ecum biſencze. ⁊ etaþ ðeorfe hlaſ ſýmle feoſan daȝaſ æt þīrne ffeolſ-tīde.

Æfter þīſſe dæde lædde God ꝥ Iſrahela folc ofer ða ſeadan ſæ. mīd dſum ſotum. ⁊ adſæncte ðæron Pharao. ⁊ ealne hīf hefe ſamod. ðe heora ehƿon. and afedde ſýððan ꝥ Iſrahela folc feoƿerƿig ſeapa mīd heoſonlicū biſleoſan. ⁊ hīm ſorſeaf ƿæter of hearðum ſtan-clude. of ꝥ hī comon to þam behatenan eſele.

Sume ðaſ ſace ƿe habbaþ ſetſahtnod on ofwe ſtope. ſume ƿe ƿýllaþ nu ſeopenian. ꝥ ðe belımpþ to ðam halȝan huſle ; Cſſſtene menn ne moton healdan nu ða ealdan æ lichamlice. ac hīm ſedaſenaþ ꝥ hī cunnon hƿæt heo ſaſt-

through the lambes offering, and his bloudes marking. Then said God vnto Moyses . Keepe this day in your remembraunce, and holde it a greate feast in your kinredes with a perpetuall obseruation, and eate vnleauened bread alwayes seuen dayes at thys feaste.

After thys deede God ledde the people of Israell ouer the redde sea, with dry feete, and drowned therin Pharaο, and al his army together, that were pursuing them ; and fedde afterward the Israelits fortie yeares with heauenlye foode, and gaue them water out of the hard rocke, vntil they came to the promised land.

Part of this storye we haue treated of in an other place, part we shall now declare, to witte, that which belongeth to the holy housell. Christian men may not now kepe the olde lawe bodely, but it behoueth them to know, what it

ghostlye signifieth. The innocent lambe which the old Israelites did then kill, had signification after ghostly vnderstanding of Christes suffering, who vngiltie shedde his holy bloude for our redemption. Hereof sing Gods seruauntes at euery masse :

Agnus dei qui tollis peccata mundi miserere nobis.

That is in our speech, Thou lambe of God that takest away the sinnes of the world haue mercy vpon vs.

The Israelites were deliuered from that sodaine death, and from Pharaos bondage by the lambes offringe, which signified Christes suffering: through which we be deliuered from euerlasting death, and from the deuils cruel raigne, if we rightly beleue in the true redemer of the whole world Christ the Sauour. The lambe was offered in the euening and our Sauour suffered in the sixt age of thys world. This age

lice tacne ; Ðæt unrcæþþige lamb ðe
re ealda Iſrahel ða ofſnaþ. hæfde
zetacnunze æfter Ʒarcliuin andƷýte
CƷriſter ðroponze. re ðe unrcæþþig for
ure alýreðnýſſe hiſ halige bloð aƷeat ;
Be ðam Ʒingað Godeſ ðeopaſ æt ælcere
mæſſan. agnuſ dei qui tolliſ peccata
mundi miſereſe nobiſ ; þ̅ iſ on urū
Ʒeþeode. ðu Godeſ lamb ðe æthſetſt
miððan-eaſðeſ Ʒýnna Ʒemiltſa ur.

þæt Iſrahela folc pearþ ahreð fram
ðam færlícan ðeaþe. 7 fram Pha-
raoneſ þeopte ðurh ðæſ lambeſ of-
ſrunze. ðe hæfde zetacnunze CƷriſter
ðroponze. ðurh ða re Ʒind alýreðe
fram ðam ecum ðeaþe. 7 þæſ Ʒe-
þan ðeoſleſ anpealde. Ʒiſ re Ʒihtlice
Ʒelýſað on ðone Ʒoþan alýrend ealleſ
miððan-eaſðeſ hælend CƷriſt ; þæt lamb
pær Ʒeoſſið on æfnunze. and ure
hælend ðroþode on ðæne Ʒixtan ýlde

ðirrepe worulde ; Seo yld is geteald to
 æfnunze ðirer ateornigenðlican middan
 earðes ; Ði mearcodan mid ðær lamber
 blode on heora gedýrum and ouer-
 flegum tau. þ is rode tacen. 7 wurdon
 swa gefcilde fram ðam engle. Ðe ac-
 pealde þæra egyptiscra frumcennedan
 cild ; And we sceolon mearcian ure
 forerearðe heafod. 7 urne lichaman
 mid Cristes rode tacne. þ we beon ah-
 nedde frā forwýrðe. Ðonne we beoþ ge-
 mearcode æzþer ge on foran heafde
 ge on heortan mid blode ðære drihten-
 lican ðrowunze ; Ðæt Iyrnhela folc æt
 ðær lamber flæsc on heora earter-tide
 ða ða hi ahnedde wurdon. 7 we þicgaþ
 nu gæstlice Cristes lichaman. 7 his
 blod drincgaþ. Ðonne we mid soþum ge-
 leaƿan þ halige hufel ðicgaþ ; Ðone ti-
 man hi heoldon him to earter-tide
 geofan dagas mid micclum wurþmýnte

of thys corruptible worlde is reckened vnto the euening. They marked with the lambes bloude vpon the doores, and the vpper postes* Tau, that is the signe of the crosse, and were so defended from the angell that killed the Ægyptians first borne children. And we† ought to marke our foreheades, and our bodyes with the token of Christes roode, that we may be also deliuered from destruction, when we shall be marked both on forehead, and also in harte with the bloud of our Lordes suffering. Those Israelites eate the lambes fleshe at their Easter time, when they were deliuered, and we receaue ghostlye, Christes bodye, and drinke his bloude, when we receaue with true beliefe the holy housell. The tyme they kept with

* No such signe commaunded by God in that place of scripture, but it was the bloud that God dyd loke vpon. Exod. 12.

† Vnderstand thys as that of S. Paule. Ephe. 2. Christ reconciled both to God in one body through hys crosse.

them as Easter seuen dayes with great worshippe, when they were deliuered from Pharaο, and went from that land. So also we Christens kepe Christes resurrection as the time of Easter these vij. dayes, because through hys suffering and rising we be deliuered, and be made cleane by going to this holy housell, as Christ sayth in his gospell: Verely, verely, I saye vnto you, ye haue no life in you except ye eate my flesh, and drinke my bloud. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him, and hath the euerlasting life, and I shall raise him vp in the laste day. I am the liuely bread, that came down from heaven, not so as your forefathers eate the heauenlye bread in the wilderness, and afterwarde dyed. He that eateth thys bread, he liueth for euer. He blessed bread before his suffering, and deuided it to his disciples, thus saying:

ðe hī ahpēdde purdon riþ Pharao. 7 of
ðam earde ferdon. 7 pa pe eac cripte-
menn healdaþ Crite ærit ur to
earter-tide ðar geofan ðaȝa. forþan
ðe pe rint ðurh hī ðropunȝe and
ærit alȝrede. 7 pe beoþ geclēnȝode
ðurh ðær halȝan hufel-ȝanȝer. 7 pa 7 pa
Crite ȝylf cpeþ on hī ȝodȝpelle ; Soþ
roþ ic eop ȝecȝe. næbbe ȝe hī on eop.
buton ȝe eton min flæȝc. 7 ðrincon
min blod ; Se ðe et min flæȝc. 7 min
blod ðrincoþ. he punaþ on me. and ic on
him. and he hæfþ þ ece hī. and ic hine
apære on ðam endenextan dæȝe ; Ic
eom ȝe hīlica hlaȝ ðe of heofonum
artaþ. na 7 pa 7 pa eopere forþ-fæðeȝa
æton ðone heofonlican hlaȝ on ȝeȝene.
and ȝyþþan ȝpulton ; Se ðe et ðiȝne
hlaȝ. he leoȝaþ on ecnȝȝe ; Ne halȝode
hlaȝ ær hī þropunȝe. and toðælde hī
diȝcipulum ður cpeþende. Etaþ ðiȝne

hlaƿ. hit is min lichoma. and doþ þis on
mýnum gemýnde ; Eft he bletrode pin
on anum calice. and cræþ ; Drincap
ealle of ðisum. ðis is min blod. þ̅ ðe
biþ for manegū azoten on synna for-
gyfenýrre.

Ða apostoli dýdon swa swa Crist het.
þ̅ hi halgodon hlaƿ and pin to hufle
eft rýþþan on his gemýnde ; Eac swýlce
heora æfter-gencgan. and ealle swacer-
das be Cristes hæfe halgias hlaƿ 7 pin
to hufle on his naman mid þære apo-
stolican bletrunge.

Nu smeodon gehwýlce men oft. and
gic gelome smeagan. hu se hlaƿ ðe biþ
of corne gegearcod. and ðurh fýrres
hætan abacen. mæge beon awend to
Cristes lichaman. oððe þ̅ pin þe biþ of
manegum berum awrunzen. weorþe
awend ðurh ænigre bletrunge to
Drihtnes blode ; Nu secge we gehwýlcum

Eate thys bread, it is my body, and do this in my remembraunce. Also he blessed wyne in a cuppe, and said: Drinke ye all of thys. This is my bloude, that is shedde for many, in forgeuenesse of sinnes.

The Apostles dyd as Christ commaunded, that is, they blessed bread and wine to housell agayne afterward in hys remembraunce. Euen so also their successoures, and all priestes, by Christes commaundement, doe blesse bread and wine to housell in hys name with the Apostolike blessing.

Now seuerall men haue often* searched, and do yet often search, howe bread that is gathered of corne, and through fyers heate baked, may bee turned to Christes body, or how wyne that is pressed out of many grapes is turned through any blessing to the Lordes bloude.

* This was now in question, and so before Beringarius tyme.

Now saye we to suche men, that some thinges be spoken of Christ by* signification, some by thyng certaine. True thyng is and certaine, that Christ was borne of a maide, and suffred death of his own accorde, and was buried, and on thys daye rose from death. He is sayd bread by signification, and a lambe, and a lyon, and so forth. He is called bread, because he is our life and angells life. He is sayd to be a lambe for his innocencie. A lyon for strength, wherewith he ouercame the strong deuill. But Christ is not so notwithstanding after true nature, neither bread, nor a lambe, nor a Lyon. *

Why is then the holy housel called Christs body, or his bloud, if it be not truely that it is called? Truely the bread and the wine which by the masse of the priest be halowed, shewe one thyng

* A necessarye distinction.

mannum. ꝥ ʒume ðinȝ ʒinð ȝecpeðene
be Cʒiȝte ðurh ȝetacnunȝe. ʒume ðurh
ȝeʒiȝȝum ðinȝe ; Soþ ðinȝ iȝ and ȝe-
ʒiȝ. ꝥ Cʒiȝt ʒæȝ of mæðene acenned. ȝ
ȝýlf-ʒilleȝ ðʒopode deaþ. and ʒæȝ be-
býriȝed. ȝ on ðiȝum dæȝe of deaþe
aȝaȝ ; Hæ iȝ ȝecpeðen hlaȝ ðurh ȝe-
tacnunȝe. and lamb. ȝ leo. and ȝehu-
eller ; Hæ iȝ hlaȝ ȝehaten. ʒopþan ðe
he iȝ upe lif ȝ enȝla ; Hæ iȝ lamb ȝe-
cpeðen ʒop hȝ unȝcæþȝiȝnȝȝe ; Leo
ʒop ðære ȝʒʒençþe. ðe he ofeȝiȝʒiþde
ðone ȝʒʒanȝan deoȝol ; Ac ȝʒa-ðeah
æȝʒeȝ ȝoþum ȝecȝnðe. niȝ Cʒiȝt naþop
ne hlaȝ. ne lamb. ne leo ;

Hʒi iȝ ðonne ꝥ halȝe huȝell ȝe-
cpeðen Cʒiȝteȝ lichama. ofþe hȝ bloð.
ȝiȝ hit niȝ ȝoþlice ꝥ ꝥ hit ȝehaten iȝ ;
Soþlice ȝe hlaȝ and ꝥ ʒin ðe beoþ ðurh
ȝaceȝða mæȝȝan ȝehalȝode ofeȝiȝ ðinȝ

hi æteoprið menniſcum andgīcum riþ-
 utan. and oþer ðiuz hi clýprið riþinnan
 geleaffullum modum ; riþutan hi beoþ
 gerepene hlaſ 7 pin æzþer ge on hipe ge
 on ſpæcce. ac hi beoþ roþlice æfter
 þære halgunge Cnriſter lichama and
 hiſ blod ðurh gartlice gerýnu ; Hæþen
 cild bið gefullod. ac hiſ ne brez na hiſ
 hiſ riþutan ðeah ðe hiſ beo riþinnan
 aþend ; Hiſ bið gebroht ſýnfull ðurh
 adameſ forðægednýſſe to ðam ſant-
 fate ; Ac hiſ bið aþrogen fram eallum
 ſýnnum riþinnan. ðeah ðe hiſ riþutan
 hiſ hiſ ne aþende ; Eac ſpýlce þ halige
 ſant-pæter. ðe iſ gehaten liſeſ pýl-
 ſpning. iſ gelic on hipe oþrū pæterum.
 and iſ underðeod broſnunge. ac ðær
 halgan garter mihc genealæcþ þam
 broſnigenðlicum pætere ðurh ſacerða
 bletſunge. 7 hiſ mæg ſýþþan lichaman
 7 ſaple aþpean fram eallum ſýnnū þurh

witnout to humayne vnderstanding and an other thing they call within to beleuing mindes. Without they bee sene bread and wine both in figure and in tast: but they be truely after the halowing, Christes body and hys bloude through ghostly mistery. An heathen childe is baptized, yet he altereth not hys shape without though he be chaunged within. He is brought to the font-vat sinfull through Adams disobedience. Howbeit he is washed from all sinne within, though he hath not chaunged his shape without. *Euen so the holy fonte-water that is called the welspryng of lyfe is lyke in shape to other waters, and is subiecte to corruption, but the holy Ghostes might commeth to the corruptible water through the priestes blessing, and it may after wash the body and soule from all sinne, through ghostly myghte.

* The water in baptisme, and bread and wyne in the Lordes supper, compared.

Beholde nowe wee see two thynges in this one creature. After true nature the water is corruptible water, and after ghostlye misterye, hath healing mighte. So also if wee beholde the holye housell after bodely vnderstanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly myght, than vnderstand we that lyfe is therin, and that it geueth immortalitie to them that eate it with beliefe.

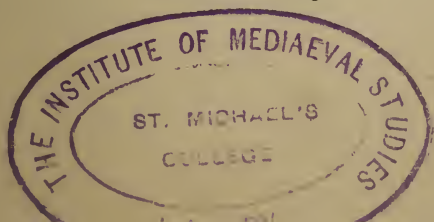
Muche is betwixte the inuisible myghte of the holye housell, and the visible shape of hys proper nature. It is* naturally corruptible bread, and corruptible wine: and is by myghte of Gods worde truely Christes bodye, and hys bloude: not so notwithstanding bodely, but ghostly. Much is betwixte the †body Christ suffred in, and the

* No transubstantiation.

† Differences betwixt Christes naturall body, and the Sacrament therof.

ƷarƷlice mihte ; Eƿne nu pe Ʒeƿeoþ ƿpa
ðinƷ on ðiſum anum Ʒeƿceafte ; Æfter
roþum Ʒecýnde þ̅ ƿæter iſ bƿoſniendlic
ƿæta. Ʒ æfter ƷarƷlicne Ʒeſýnu hæfþ
halpende mihte ; Ðpa eac Ʒiſ pe ƿceapiab
þ̅ halƷe huſel æfter lichamlicū and-
Ʒite. ðonne Ʒeƿeo pe þ̅ hiƿ iſ Ʒeƿceafƿ
bƿoſniendlic Ʒ apendledlic ; Giſ pe ða
ƷarƷlican mihte ðæroſ ƿocnaſaþ. ðonne
underƷite pe þ̅ ðæſ iſ liſ on. and ƿoſ-
Ʒiþ undeadlicnýſſe ðam ðe hiƿ mið
Ʒeleaſan þicƷaþ.

Ʒicel iſ betƿux ðæpe unƷeſepenlican
mihte ðæſ halƷan huſles. and ðam Ʒe-
ſepenlican hiſe aƷeneſ Ʒecýnder ; Hiƿ
iſ on Ʒecýnde bƿoſniendlic hlaſ. and
bƿoſniendlic ƿin. Ʒ iſ æfter mihte
Ʒoðcunder ƿoſder. roþlice Cƿiſteſ lic-
hama. and hiſ blod. na ƿpa-þeah lic-
hamlice. ac ƷarƷlice ; Ʒicel iſ betƿux
ðam lichaman ðe Cƿiſt on ðroſode.



and ðam lichaman ðe to hujle biþ ge-
 halȝod; Se lichama ȝoþlice ðe Crijt
 on ðropode pær ȝeboreu of Marian
 flærce. mid blode ȝ mid banum. mid
 felle ȝ mid ȝinum. on menniſcū limum.
 mid ȝerſceadriȝne ȝaple ȝeliſſæſt. ȝ hij
 ȝaſtlica lichama ðe pe hujel hataþ iſ of
 manezum cornum ȝeȝaderod. buton
 blode ȝ bane. limleaſ ȝ ȝapulleaſ.
 and niȝ ȝoþþi nan ðinȝ ðæron to
 underȝtandenne lichamlice. ac iſ eall
 ȝaſtlice to underȝtandenne; Ðpa hƿæt
 ȝpa on ðam hujle iſ ðe uſ liſeſ eðriȝt
 ȝorȝiſþ. þ iſ of ðære ȝaſtlican mihte.
 and unȝerepenlicne ȝremmincȝe; Forþi
 iſ þ halȝe hujel ȝehaten ȝerȝnu. ȝor-
 þan ðe oþer ðinȝ iſ ðæron ȝerepen.
 and oþer ðinȝ underȝiten; Ðæt þ ðær
 ȝerepen iſ hæfþ lichamlic hiȝ. ȝ þ þ
 pe ðæron underȝtandaþ hæfþ ȝaſtlice
 mihte.

bodye that is halowed to housell. The body truely that Christ suffered in was borne of the *flesh of Mary, with bloud and with bone, with skinne and with synowes, in humane limmes, with a reasonable soule liuing: and his ghostlye body, whiche we call the housell, is gathered of many cornes: without bloude and bone, without lymme and without soule: and therfore nothing is to be vnderstode therein bodelye, but all is ghostlye to be vnderstode. What soeuer is in that housell, whiche geueth substaunce of lyfe, that is of the ghostlye might, and inuisible doing. Therfore is the holy housel called a misterye, because there is one thing in it seene, and an other thing vnderstode. That which is ther †sene, hath bodely shape: and that we do there vnderstand, hath ghostlye might.

* 1. Difference.
fred is in the housell.

* Not the body that suf-
† 2 Difference.

Certaynely Christes bodye which suffred death, and rose from death, neuer *dyeth henceforth : but is eternall and vnpassible. The housell is temporall, not eternall. †Corruptible, and dealed into sondrye partes. Chewed betwene teeth, and sent into the bellye : howbeit neuerthelesse after ghostlye myght, it is all in euery part. Manye receaue the holye body : and yet notwithstanding, it is so all in euerye parte after ghostly mystery. Though to some man fall a lesse deale, yet is there no more myghte notwithstanding in the more parte, then in the lesse : because it is all in each man after the inuisible myght.

Thys misterye is a ‡pledge and a figure : Christes bodye is truth itselfe. Thys pledge we doe keepe mystically, vntill that we be come to the truth itselfe : and then is this pledge ended.

\\ * 3. Difference.

† 4. Difference.

‡ 5. Difference.

ƿitodlice Cƿiſter lichama ðe deaþ
ðroode. and of deaþe aƿaſ. ne ƿſylt
næfre heonon ƿorþ. ac iſ ece and un-
þroriendlic; þæt hurel iſ hƿilpendlic. na
ece; Broſriendlic. 7 biþ ƿticc-mælum
todæled; Betpux toþum tocopen. and
into ðam buce aſend. ac hiȝ biþ ðeah
hƿæþere æfter ȝaȝtlicre mihte on
ælcum dæle eall; Maneȝa underfoþ
ðone halȝan lichaman. and he biþ ƿra
ðeah on ælcum dæle eall æfter ȝaȝt-
licre ȝerýnu; ðeah ȝumū menn ȝe-
rceote læȝra dæl. ne biþ ƿra-ðeah na
mare miht on ðam maran dæle ðonne
on ðam læȝran. ƿor ðan ðe hiȝ biþ on
ælcum menn anȝund æfter ðære un-
ȝerepenlican mihte.

þeoſ ȝerýnu iſ peðð and hiȝ;
Cƿiſter lichama iſ ȝoþfæȝtnýȝȝ; ðiȝ
peðð pe healdað ȝerýnelice. of þ̅ pe
becumon to ðære ȝoþfæȝtnýȝȝe. and
þonne biþ þiȝ peðð ȝeendod; ðoþlice

hit is swa swa we ær cwædon Cristes
 lichama. and his blod. na lichamlice
 ac gæstlice; Ne sceole ge smeagan hu
 hit gedon ry. ac healdan on eorrum
 geleafan þ hit swa gedon ry;

We sæðas on þære bec. ðe is ge-
 haten uitar patrum. þ tpegen munecas
 abædon æt Gode sme swutelunge be
 þā halgan hufle. and æfter þære bene
 geseodon him mærgan; Ða gearon hi
 licgan an cild on þam weofode ðe we
 mæsse weofod æt mæssode. and Godes
 engel stod mid handfexe andbiddende
 of þ we weofod þ hufel tobræc; þa
 tolyfode we engel þ cild on ðam dýce.
 and his blod into ðam calice ageat;
 Eft ða ða hi to ðam hufle eodon. ða
 wearþ hit awend to hlafe. and to wine.
 and hi hit dýgedon. Gode ðancigende
 ðære swutelunge; Eac we halga Gne-
 zornas abæd æt Criste. þ he æteofede

Truelye it is so as we before haue said Christes bodye, and hys bloude : not bodelye, but ghostlye. And ye shoulde not searche how it is done, but hold it in your beliefe that it is so done.

We read in the booke which is called *uitas patrum*, that two* Monkes desired of God some demonstration touchyng the holy housell, and after as they stode to heare masse, they sawe a childe lying on the alter, where the priest sayd masse, and Gods Aungell stode with a sworde, and abode looking vntill the priest brake the housell. Then the angell deuided that childe vpon the dyshe, and shedde his bloud into the chalice. After, when they did go to the housell, then was it turned to bread and wine, and they dyd eate it geuing God thanks for the shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman

* These tales seme to be infarced.

doubting about his mysterye some great affyrmation. She went to housell with doubting minde, and Gregorye forthwith obtained of God, that to them both was shewed that part of the housell which the woman should receaue, as if there lay in the dish a ioynte of a finger al bebloded: and so the womans doubting was then forthwith healed.

Let vs now heare the apostles wordes about this misterye. Paule the apostle speaketh of the old Israelites, thus writing in his epistle to faithfull men. All our forefathers were baptised in the cloud, and in the sea: and all they ate the same ghostlye meate, and dranke the same ghostly drinke. They dranke truly of the stone that followed them, and that stone was Christ. Neither was the *stone then from whiche the water

* Note this exposition, which is now a daye thought new.

anū trýnizendum riƿe embe hiȝ ȝerýnu
micele ȝeƿunȝe; Heo eode to huȝle
mið trýnizendum mode. ⁊ Greȝoriuȝ
beȝeat æt Gode ðærruhte. ꝥ him bam
pearþ æteopeð ȝeo ȝnæð ðæȝ huȝler.
ðe heo ðicȝan ȝceolde. ȝpýlce þær læȝe
on þam ðiȝce aneȝ ȝinȝneȝ liþ eall be-
bloðȝoð. ⁊ ðæȝ riƿeȝ tȝeonunȝ pearþ
ða ȝeruhƿlæced.

Vton nu ȝehýȝan ðæȝ apoȝtoleȝ poȝð
embe ðaȝ ȝerýnu; Pauluȝ ȝe apoȝtol
cƿæþ be ðam ealðan ȝolce Iȝnahel. ðuȝ
ȝƿitende on hiȝ ȝiȝtole to ȝeleaƿfullū
mannum; Ealle uȝe ȝoȝþ-ƿæðeȝaȝ
ȝæȝon ȝeƿullude on ȝolcne. and on ȝæ.
and ealle hi æton ðone ýlcan ȝaȝtlican
mete. and ealle hi ðȝuncon ðone ýlcan
ȝaȝtlican ðȝenc; Hi ðȝuncon ȝoþlice
oȝ æȝteȝƿiȝendan ȝtane. ⁊ ȝe ȝtan
ȝæȝ Cȝriȝt; Næȝ ȝe ȝtan ðe ꝥ ȝæteȝ
þa oȝ ȝleop lichamlice Cȝriȝt. ac he ȝe-

taenode Crys̃t. ðe clýpode þuſ to eallū
 geleaffullū mannū. ſwa hƿam ſwa
 ðýrſte cume to me 7 dſince; And of
 hiſ innoþe fleopþ liſlic ƿæter; Þiſ he
 ſæde be ðam halġan ġarte ðe ða under-
 ſenġon. ðe on hine ġelyfdon.

Ðe apoſtol Pauluſ cƿæþ. þ þ Iſrahela
 folc æte ðone ylcan ġartlican mete.
 and dſince ðone ilcan ġartlican dſince.
 foſþan þe ſe ylca heoſonlica mete ðe
 hi afedde. xl. ġeapa. 7 þ ƿæter ðe of
 ðam ſtane fleop. hæfde ġetacnungē
 Crys̃ter lichaman. and hiſ blodeſ. ðe
 nu heoþ ġeoſfdode dæġhrdlice on Godeſ
 cýrcan; Hiſ ƿæron þa ylcan ðe ſe nu
 ofſſuaþ. na lichamlice. ac ġartlice.

Þe ſædon eoſ hƿene æſ. þ Crys̃t
 halġode hlaſ 7 ſin æſ hiſ þroƿungē to
 huſle. and cƿæþ. ðiſ iſ min lichama.
 and min blod; Ne ðroƿode he ða ġýt.

ranne bodelye Christ, but it signified Christ, that calleth thus to al beleauing and faithful men : Who soeuer thirsteth let him come to me and drinke. And from his boweles floweth lyuely water. This he sayd of the holy ghost, whom he receaueth which beleaueth on hym.

The apostle Paule sayth, that the Israelites did eat the same ghostly meate, and drinke the same ghostly drinke : bycause the heauenly meate that fedde them fourtye yeares, and the water which from the stone did flowe, had signification of Christes bodye, and his bloude, that nowe be offered daylye in Gods church. It was the same which we now offer : not bodely, but ghostly.

We sayd vnto you a little before, that Christ halowed bread and wyne to housell before his suffering, and sayd : This is my body, and my bloud. Yet he had not then suffred ; but so not-

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withstanding he* turned through invisible might the bread to hys owne body, and the wyne to his bloode, as he before did in the wildernes, before that he was borne a man, when he† turned that heauenly meate to his fleshe, and the flowing water from the stone to hys owne bloude. Verye many ate of the‡ heauenlye meate in the wildernes, and dranke the ghostlye drinke and were neuertheles dead, as Christ sayd. And Christ ment not the death whiche none can escape: but the euerlastynge death, whiche some of the folke deserued for their vnbeliefe. Moyses and Aaron, and many other of the people whiche pleased God eate the heauenly bread, and they dyed not the euerlasting death, though they dyed the common death. They sawe

* Now we eate that bodye which was eaten before he was boren by the faythfull.

† See a transubstantiation. ‡ Manna.

ac ƿpa ðeah he aƿende ðurh unƷereƿen-
lice mihte ðone hlaƿ to hiƷ aƷenum
lichaman. and þ ƿin to hiƷ blode. ƿpa
ƿpa he ær dýde on ðam ƿeƷtene. ær
ðan ðe he to men Ʒeboren ƿurde. ða
ða he aƿende ðone heorſonlican mete
to hiƷ flærce. and þ flouende ƿæter of
ðam Ʒtane to hiƷ aƷenum blode ; Fela
manna æton of ðam heorſonlican mete
on ðam ƿeƷtene. and ðruncon ðone
ƷaƷtlican ðrenc. and ƿurdon ƿpa-ðeah
deade. ƿpa ƿpa CƷriſt Ʒæde ; Ne mænde
CƷriſt ðone deaþ ðe nan mann forbuƷan
ne mæƷ. ac he mænde ðone ecan deaþ
ðe Ʒume of ðam folce for heora Ʒe-
leaƷleaƷte Ʒeeapnodon ; Moýŷeŷ and
Áaron. 7 manega oþre of ðam folce
ðe Gode Ʒelícodon. æton ðone heorſon-
lican hlaƿ. ac hi næron deade ðam
ecum deaþe. ðeah ðe hi Ʒemænũ deaþe
forþ-ferdon ; Ði ƷeƷaron þ Ʒe heorſon-

lica mete pær ȝerepenlic. ȝ bropmendl-
lic. ac hi underȝetodon ȝarȝlice be ðam
ȝerepenlican ðinge. and hit ȝarȝlice
ðiȝdon ;

Se hælend cwæþ. ȝe ðe et min flæȝc.
ȝ ðrinçþ min blod. he hæfþ ece lif ;
Ne het he na etan ðone lichaman. ðe
he mið befanȝen pær. ne þ̅ blod ðrinçan.
ðe he for uȝ aȝeat. ac he mænðe mið
þam worðe þ̅ halȝe hufel. ðe ȝarȝlice iȝ
hiȝ lichama and hiȝ blod. and ȝe þe þær
onbȝriȝþ mið ȝeleaffulre heortan. he
hæfþ þ̅ ece lif ;

On ðære ealdan æ ȝeleaffulle men
oƿfrodon Gode miȝȝlice lac. ðe hæfdon
toƿearðe ȝetacnunȝe Cȝriȝteȝ lichaman.
ðe ȝýlf for urum ȝýnnū ȝýþþan ȝeoƿ-
frodde hiȝ heoƿonlican fæder to onȝæ-
ȝednȝȝe ;

that the heauenlye meate was visible and corruptible ; but they ghostly vnderstode by the visible thing, and ghostly receyued it.

The Sauour sayde : He that eateth my fleshe, and drinketh my bloud, hath euerlasting lyfe. He bad them not eate the body which he was encompassed with, nor the bloud to drink which he shed for vs : *but he ment with those wordes the holy housell, which ghostly is his body, and his bloud, and he that tasteth it with be-leauing hart, hath the eternall lyfe.

In the old law faithful men offred to God diuers sacrifices, that had † fore-signification of Christes body, which for our sinnes he himselfe to his heauenly father hath since ‡ offred as a sacrifice.

* What body doe the faythfull now eate.

† A signification before Christ.

‡ A sacrifice in Christes tyme.

Certaynly this housell whiche we doe nowe halow at Gods alter is a* remembraunce of Christes body which he offered for vs, and of his bloude whiche he shedd for vs: So he him selfe commanded: Do thys in my remembraunce. Once suffred Christe by hym selfe, but yet neuerthelesse hys suffrynge is daylye renued at the masse through mysterye of the holye housell. Therefore the holye masse is profitable both to the lyuing and to the dead: as it hath bene often declared.

We oughte also to consyder diligently how that the holy housell is both Christes body, and the body of all† faythfull men, after ghostly mysterye. As the wyse Augustine sayeth of it: Yf ye will vnderstand of Christes body, heare the apostle Paule thus speaking: Ye truly be Christes body and his

* A remembraunce after Christ.

† The housell is also the body of al faithfull men.

ƿitodlice ƿiſ huſel þe nu biþ gehal-
god æt Godeſ ƿeoƿode. iſ gemýnð
Cƿiſteſ lichaman ðe he ƿor uſ geoƿ-
ƿode. ⁊ hiſ blodeſ ðe he ƿor uſ aȝeat.
ſƿa ſƿa he ſýlf het. Doþ þiſ on minum
gemýnðe ; Æne þƿorode Cƿiſt þurh
hine ſýlfne. ac ſƿa-þeah ðæȝhpomlice
biþ hiſ ðƿorunȝ ȝeedniƿod þurh ȝerýnu
ðæſ halȝan huſleſ æt ðære halȝan
mæſſan ; Forði ƿremaþ ſeo halȝe
mæſſe micclum ȝe ðam libbendum. ȝe
ðam ƿorþ-ſapenum. ſƿa ſƿa hiſ ƿor of
ȝerƿutelod iſ ;

Uſ iſ eac to ſmeaȝenne. þ þ halȝe
huſel iſ æȝþer ȝe Cƿiſteſ lichama. ȝe
ealleſ ȝeleaƿfulleſ folceſ. æfter ȝarȝli-
cpe ȝerýnu ; Ðƿa ſƿa ſe ƿiſa Æȝurȝinuſ
be ðam cƿæþ ; Giſ ȝe ƿillaþ under-
ſtandan be Cƿiſteſ lichaman. ȝehýraþ
þone apoſtol Paulum þuſ cƿeþende
Ge ƿoþlice ſindon Cƿiſteſ lichama ⁊

leomu ; Nu iſ eoper Ʒerýnu Ʒeled on Godeſ mýran. and Ʒe underfoþ eoper Ʒerýnu to þam ðe Ʒe Ʒýlfe Ʒind ; Beoþ þ þ Ʒe Ʒereof on þam peofoðe. and underfoð þ þ Ʒe Ʒýlfe Ʒind ; Eft cƷæþ Ʒe apoſtol Pauluſ be ðiſum. Þe manegá Ʒýndon an hlaſ. 7 an lichama ; Underſtandaþ nu and bliſſiaþ. feala Ʒind an hlaſ 7 an lichoma on CƷriſte ; Ðe iſ ure heafod. 7 þe Ʒind hiſ lîma ; Ne bið Ʒe hlaſ of anum corne. ac of manegum ; Ne þ Ʒin of anre berian. ac of manegum ; Ða þe Ʒceolon eac habban annýſſe on urum Drihtne. Ʒpa Ʒpa hiſ aƷſiten iſ be þam Ʒeleaſfullan peofoðe. þ hi Ʒæron on Ʒpa micelpe annýſſe. ƷƷilce him eallum Ʒæpe an Ʒapul. 7 an heoƷte ; CƷriſt Ʒehalzode on hiſ beoðe ða Ʒerýnu ure Ʒibbe 7 ure annýſſe. Ʒe þe underfehþ ðæpe annýſſe Ʒerýnu. 7 ne hilt þone bend ðæpe Ʒoþan Ʒibbe. ne underfehþ he na Ʒerýnu foƷ him

members. Nowe is your mysterye sett on Godes table ; and ye receyue your mysterye to that whiche ye your selues be. Be that whiche ye se on the alter, and receiue that whiche ye your selues be. Agayn, the Apostle Paule sayth by it: We manye be one bread, and one bodye. Vnderstand nowe, and reioyce ; many be one bread, and one body in Christ. He is our head, and we be his limmes. And the bread is not of one corne, but of many. Nor the wyne of one grape, but of manye. So also we all should haue one vnitie in our Lord, as it is written of the faithfull armye, how that they were in so great an vnitie, as though all of them had one soule, and one harte. Christ hallowed on hys table the mysterye of our peace, and of our vnytye: he whyche receyueth the mysterye of vnytye, and kepeth not the bonde of true peace, he receyueth not a mysterye for hym selfe, but a wit-

nesse agaynst hym selfe.

It is very good for Christen men, that they goe often to housell, if they brynge wyth them to the alter innocencye in their harte; if they be not possessed with vices. To the euill man it turneth to no good, but to destruction, if he receiue vnworthily the holy housell.

Holy* bookes commaund that water be mengled to the wine which shal be for housell: because the water signifieth the people, and the† wine Christs bloud. And therfore shall neither the one without the other be offred at the holy masse: that Christ may be with vs, and we with Christ; the head with the lymmes, and the lymmes with the head.

We would before haue intreated of the lambe whyche the olde Israelites offered at theyr Easter-tyme, but that we de-

* No Scripture inforceth the mixture of water with the wyne.

† The wine signifieth Christes bloude.

ſýlfum. ac ȝecýðnýſſe toȝeanes him
ſýlfum ;

Micel ȝóð biþ cſiſtenum mannum ꝥ
hi ȝelome to hufle ȝan. ȝiſ hi unſcæþ-
þiȝnýſſe on heora heortan beſaþ to
ðam ſeofoðe. ȝiſ hi ne beoþ mið leah-
trum ofſette; þam ýfelan men ne be-
cýmþ to nanum ȝóðe. ac to ſorþýrðe.
ȝiſ he ðæs halȝan hufles unſurþe on-
býmȝþ ;

Halȝe béc beodað ꝥ man ȝemæncȝe
pæter to ðam ſine ðe to hufle ſceal ;
ſorþan þe ꝥ pæter hæfþ þæs folces ȝe-
tacnunȝe. ſpa ſpa ꝥ ſin Cſiſtes blóðes ;
And ſorði ne ſceal naþor buton oþrum
beon ȝeoſſrode æt ðæſe halȝan mæſ-
ſan. ꝥ Cſiſt beo mið us. ȝ ſe mið
Cſiſte. ꝥ heafoð mið ðam leomum. ȝ
þa leomu mið þam heafoðe ;

Þe ſoðon ȝeſýrn trahcnian be þam
lambe þe ſe ealde Iſrahel æt heora

earter-tyðe Ʒeoƿƿrodon. ac ƿe ƿoldon æƿeƿt eop Ʒeƿæccan ymbe ðaƿ Ʒeƿynu. 7 ƿyððan hu hit man ðicƷan ƿceal; Ðæt Ʒetacniendlice lamb ƿæƿ Ʒeoƿƿroð æt heopa earter-tiðe. 7 ƿe aƿoƿtol ƿauluƿ cƿæð on ðiƿum ðæƷðeƿlicum ƿiƿtole. þ̅ Cƿiƿt iƿ uƿe earter-tið. ƿe ðe ƿoƿ uƿ ƿæƿ Ʒeoƿƿroð. 7 on ðiƿum ðæƷe oƿ ðeaðe aƿaƿ ;

Iƿƿahel ðiƷðe ðæƿ lambeƿ ƿlæƿc. ƿƿa ƿƿa God bebeað. mið ðeoƿƿum hlaƿum. 7 ƿeðlicum lactucum. 7 ƿe ƿceolon ðicƷan þ̅ halƷe huƿel Cƿiƿteƿ lichaman 7 hiƿ bloð buton beoƿman yƿelnyƿƿe 7 mánƿulnyƿƿe ; Ðƿa ƿƿa ƿe beoƿma aƿeƿt þa Ʒeƿceafƿta oƿ heopa Ʒecynde. ƿƿa aƿeƿðað eac leahtƿaƿ ðæƿ manneƿ Ʒecynde ƿƿam unƿceafþiƷnyƿƿe to Ʒeƿeƿmednyƿƿe ; Ðe aƿoƿtol tæhte þ̅ ƿe ƿceolbon Ʒeƿiƿtƿullian na on yƿelnyƿƿe beoƿman. ac on ðeoƿƿnyƿƿum ƿiƿeƿnyƿƿe

sired first to declare vnto you of this mysterye, and after how we should receyue it. The signifying lambe was offred at their Easter: and the Apostle Paule saith in the epistle of this present day, that Christ is our Easter, who was offred for vs, and on thys day rose from deathe.

The Israelites did eate the lambes fleshe, as God commaunded, wyth vnleuened bread, and wilde lettisse: *and we should receyue the holy housell of Christes bodye and bloud without the leauen of synne and iniquitie. As leauen turneth the creatures from theyr nature; so doth synne also chaunge the nature of man from innocencye to foule spottes of gyltinesse. The Apostle hath taught how wee should feast not in the leuen of iuelnesse, but in the swete dough of puritie and truthe.

* How we shoulde come to the holy communion.

The herbe whiche they shoulde eate wyth the vnleauened bread is called lettisse, and is bitter in taste. So we shoulde with bytternesse of vnfayned weepyng purifye our mynde, if we wil eat Christes body.

The Israelites were not wont to eate rawe fleshe; although God forbad them to eate it rawe, and sodden in water, but rosted wyth fyer. He will receyue the bodye of God rawe, that shal thynke wythout reason that Christ was onelye man lyke vnto vs, and was not God. And he that will after mans wisdome search of the misterie of Christes incarnation, doth lyke vnto hym that doth seeth lambes flesh in water: bycause that water in this place signifieth manes vnderstanding: but we should vnderstand that all the misteries of Christs humanity were ordered by the power of the Holy Ghost. And then eate we

7 ƿoƿfæternýjre ; Lactúca hatte ƿeo
ƿýrt ðe hi etan ƿceoldon mid ðam
ðeornfum hlafum . heo iſ biteſ on ðigene ;
7 ƿe ƿceolon mid biteſnýjre ƿoſſe
behreopſunge ure mod geclænſian . ƿif
ƿe ƿillað Cſiſter lichaman ðicƿan ;

Næſ þ Iſrahela folc ƿepunod . to
hſearum flæſce . ðeah ðe God him
bebude . þ hi hiſ hſear ne æton . ne on
ƿæteſe ƿeroden . ac ƿebſæd to ƿiſe ;
ðe ƿile ðicƿan Godeſ lichaman hſearne .
ſe þe buton ƿerſeade penð þ he ƿære
anſeald man uſ ƿelc . 7 næſe God ;
And ſe ðe æfteſ menniſcum ƿiſdome
ƿýle ƿmeaƿan ýmbe ða ƿerýnu Cſiſter
flæſclcnýjre . he deþ ƿƿýlce he ƿeoſe
ðæſ lambeſ flæſc on ƿæteſe . ƿoſþan
þe ƿæteſ ƿetacnaþ on ðiſſeſe ƿtope
menniſc inƿehið ; Ac ƿe ƿceolon ƿitan
þ ealle ða ƿerýnu Cſiſter menniſcnýjre
ƿæron ƿeſadode ðurh mihte ðæſ halƿan

Garƿeƿ. ƿonne ƿicze ƿe hiƿ lichaman
zebrædne to fipe. foƿðan ðe ƿe halza
Garƿ com on fýƿeƿ hiƿe to ðam apo-
rtolum on miƿtlicum zereorðum ;

Iƿnahel ƿceolðe etan þæƿ lambeƿ hea-
foð. 7 ða feƿ. 7 þ inneƿearðe. 7 ðæƿ
nan ðinƿ belifan ne moƿte ofeƿ niht ;
ziƿ ðæƿ hƿæt befiƿe. foƿbæƿne man þ
on fýƿe. 7 ne tobræcan ða baan ; Æf-
teƿ ƿaƿtlicum andziƿe ƿe etaþ þæƿ lambeƿ
heafod. ƿonne ƿe undeƿfoþ Cƿiƿteƿ zoð-
cundnýƿe on upum zeleafan ; Eƿt
ƿonne ƿe hiƿ menniƿcnýƿe mið luƿe
undeƿfoþ. þonne ete ƿe þæƿ lambeƿ
feƿ. foƿþan ðe Cƿiƿt iƿ anƿin and ende.
God æƿ ealle ƿoƿulða. 7 man on ðiƿƿeƿe
ƿoƿulðe zeendunƿe ; Hƿæt iƿ ðæƿ lambeƿ
inneƿearðe buzon Cƿiƿteƿ ðizelan bebo-
ðu. þa ƿe etaþ þonne ƿe liƿeƿ ƿoƿð mið
zræðiznýƿe undeƿfoþ ;

Nan þinƿ ne moƿte þæƿ lambeƿ beli

his body rosted with fyre : because the Holy Ghost came in fyrye likenes to the apostles in diuers tonges.

The Israelites should eate the lambs head, and the fete, and the purtenaunce, and nothing therof must be left ouer night. If any thing thereof were lefte, they should burne that in the fire : and they should not breake the bones. After ghostly vnderstanding we doe then eate the lambes head, when we take hold of Christs diuinitye in our beleife. Agayn when we take holde of his humanyte wyth loue, then eate we the lambes feete ; bycause that Christ is the begynnyng and ende, God before all world, and man in the end of thys worlde. What be the lambes purtenaunce, but Christes secrete preceptes ? and these we eat when we receiue with gredines the worde of lyfe.

There must nothing of the lambe be

left vnto the morning, bicause that al Godes sayings are to be searched with great carefulnesse: so that all his preceptes maye be knowen in vnderstanding and deede in the nyght of thys present lyfe, before that the last day of the vniuersall resurrection doe appeare. If we can not search out thoroughly all the mistery of Christes incarnation, then ought we to betake the rest vnto the might of the holy Ghost with true humilitie, and not searche to rashly of the depe secretnes aboue the measure of our vnderstanding.

They did eat the lambes flesh with their loynes gyrt. In the loines is the lust of the body; and he whyche wyll receyue the housell, shall restrayne concupiscence, and take with chastitie the holy receypt. They were also shod. What be shoes but of the hydes of dead beastes? We be truely shod, if we folow

ƿan of meƿigen. ƿorþan þe Godeſ cƿýðar
ƿiñð to aſmeazenne mið micelne car-
fulnýſſe. ƿƿa þ̅ ealle hiſ beboða mið
andgite and ƿeorce beon aſmeaðe on
nihte þiſeſ andƿearðan liſeſ. ærþan þe
ſe endenexta ðæg þæſ gemænelicān
æriſteſ æteopiſe; Giſ ƿe þonne ealle
þa geſýnu Cſiſteſ ƿlæſclīcnýſſe þurh-
ſmeazan ne maƿon. ðonne ſceole ƿe þa
laſe betæcan þæſ halƿan gaſteſ mihte
mið ƿorþe eadmodnýſſe. and na to
ðýſſetelice ýmbe ða ðeopan ðiſelnýſſe
ofer ureſ andgýteſ mæþe ſmeazan;

Hi æton þ̅ lamb mið bežýrdum len-
denum; On lendum iſ ſeo ƿalnýſ
ðæſ lichoman. 7 ſe þe ƿýle þ̅ hurel-
ðicƿan he ſceal geſſýþan þa ƿalnýſſe.
7 mið clænnýſſe ða halƿan þiſene onſon;
Hi ƿæron eac geſceode; Hƿæt ſiñð
geſcý buton ðeaðra nýtena hýða; ƿe
beoþ ƿorþlice geſceode. ƿiſ ƿe eſenlæcaþ

mið urum færelde 7 peorwe forþfarenra manna lif. ðæra ðe Gode geþuƷon þurh ƷehealdƷumnýrre hƷ beboða ;

Ði hæfdon him Ʒtæf on handa æt bære þiƷene ; ðe Ʒtæf Ʒetacnaþ Ʒýmene 7 hýrðnýrre ; þa þe bet cunnon 7 maƷon. Ʒceolon Ʒýman oþra manna. 7 mið heora fultume underƷƷreþian ; þam Ʒemetum Ʒær beboden þ̅ hi Ʒceolbon cárlíce eƷan. forþam ðe God onƷcunað ða Ʒleacnýrre on hƷ ðeƷnum. 7 þa he luƷaþ ðe mið moðer caŷneƷre ðær eƷan lifeƷ mƷrhh̅e Ʒecaþ ; Ðit iƷ aƷƷiten. Ne elca ðu to Ʒecýrpanne to Gode. ðýlæƷ þe Ʒe tima loƷie þurh þa Ʒleacan elcunƷe ;

þa Ʒemettan ne moƷton ðær lambeƷ bân Ʒcænan. ne ða cempan ðe CƷriŷt ahenƷon ne moƷton tobræcan hƷ halƷan Ʒceancan. ƷƷa ƷƷa hi ðýðon þæra

in our steppes and dedes, the lyfe of those pilgrimes, which pleased God with keping of his commaundements.

They had staues in their handes when they ate. The stafe signifieth a carefulness and a diligent ouerseing; and al they that best know and can, should take care of other men, and staye them vppe wyth their helpe. It was inioyned to the eaters that they should eate the lambe in haste. For God abhorreth slothfulness in his seruauntes; and those he loueth that seeke the ioye of euerlasting life with quicknes of minde. It is written: Prolong not to turne vnto God, lest the time passe away through thy slowe tarrying.

The eaters might not breake the lambes bones. No more mought the souldyers that did hang Christ breake his holy legges, as they did of the two theefes that hanged on either syde of him. And

the Lord rose from death sound without al corruption : and at the last iudgement they shall see him, whom they did most cruelly wounde on the crosse.

This time is called in the Ebrue tonge Pasca, and in Latine Transitus, and in English a Passouer ; bicause that on this daye the people of Israell passed from the land of Ægypt ouer the read sea : from bondage to the land of promyse.

So also dyd our Lord at thys tyme departe, as sayeth Iohn the Euangelyste, from thys world to his heauenly Father. Euen so we ought to folowe our head, and to go from the deuill to Christ, from this vnstable world to his stable kingdome. Howbeit we should first in this present life depart from vices to holy vertues, from euil manners to good manners, if we will after this corruptible

тре҃зѣ ꙗ҃сѣаѣѣна. ꙗ҃е ѡм он тѣа healfa
hanȝodon. ac Drihten aȝaȝ of deaѣe
ȝeȝund buton ælcere ꝑoȝnotodnyȝȝe ;
And hi ꙗ҃ceolon ȝeȝeon æт ѡam micclan
dome. hƿæne hi ȝeȝundodon ƿælhƿeoȝ-
lice on ȝode ;

þeoȝ tid iȝ ȝehaten on ebƿeȝcun
ȝeȝeoȝde Paȝca. ꝥ iȝ on leden Traȝȝi-
tuȝ. ȝ on Engliȝc Fæȝelð. ꝑoȝþan þe on
þȝum ðæȝe ȝeȝde Godeȝ ȝolc ꝑȝam
Eȝipta lande ofeȝ þa ȝeadan ȝæ. ꝑȝam
þeoȝte to þam behatenan eaȝde ;

Uȝe Drihten ȝeȝde eac on þȝȝne
timan. ꝑȝa ꝑȝa ȝe Gȝȝȝpelleȝe Iohanneȝ
cƿæþ. ꝑȝam þȝȝum. anddan-eaȝde to hiȝ
heoȝonlican fædeȝ ; þe ȝceolon ȝȝlian
uȝum heaȝde. ȝ ȝaȝan ꝑȝam ðeoȝle to
Cȝȝȝte. ꝑȝam þȝȝȝe unȝtæþȝȝȝan ȝo-
ȝulðe. to hiȝ ȝtæþelȝeȝtan ȝice. ac ȝe
ȝceolon æȝeȝt. on uȝum andƿeaȝdan
liȝe. ȝaȝan ꝑȝam leahtȝum to halȝum
mæȝnum. ꝑȝam unþeaȝum to ȝȝðum

þearum. 7iþ pe 7illað. æfteri ðiŕum
lænan liþe. 7anan to þam ecan. 7 æfter
urum æ7i7te. to hælenðe C7i7te; He
u7 7elæde to hi7 li7igenðan Fæðer. ðe
hine 7ealde 7or urum 7ýnnum to ðeaþe;
ði him 7ulðor 7 lo7 ðæ7e 7elðæde. on
eal7a 7orulða 7orulð; **ÆMEN** :.



life go to the eternal life ; and, after our resurrection, to Jesus Christ. He bring vs to his euerliuing Father, who gaue him to death for our sinnes. To him be honour, and praise of the wel doing, world wythout ende. Amen.



This Sermon is found in diuerse
bookes of Sermons written in the olde
Englishe or Saxon Tounge: where-
of two bookes bee now in the
handes of the most reue-
rend Father the Arch- .
bishop of Caunter-
burye.



Here followeth the wordes
of Elfrike Abbot of S. Albons, and
also of Malmesberye, taken out of
his Epistle written to Wvlfsine Byshop
of Scyrburne. It is founde in a
booke of the olde Saxon tounge,
wherein be xliij. chapters of Canons
and ecclesiasticall constitutions, and
also Liber pœnitentialis, that is,
a pœnitentiall booke, or shryfte
booke, deuided into iiij. other
bokes: the Epistle is set for
the 30. chapter of the
fourth boke, intituled be ppeorȝ-
rinoȝe, that is, concerning a Synode
of priestes: and this epistle
is also in a Canon boke
of the church
of Exeter.



EPISTOLA AD WULFSINUM.

SUME preoſtaſ healdað ðæt huſel
 ðe bið on Earter-dæg gehalȝod
 oſer ȝear to ȝeocum mannum. ac hi
 miſdoþ ſſýþe deope. ꝥ ðæt halȝe huſel
 ȝceole fýnezian. 7 nellaþ undeſtandan
 hu mýcele dædbote ȝeo pœnitentialiſ
 tæcþ be þam. ȝiſ ðæt huſel biþ fýniȝ.
 oþþe hæpen. oþþe ȝiſ hiſ foſlopen bið.
 oþþe ȝiſ mýſ oþþe nýtenu ðurh ȝýme-
 leaſte hiſ etaþ; Man ȝceal healðan
 ðæt halȝe huſel mið micelpe ȝýmene
 7 ne foſhealðan hiſ. ac halȝian oðer
 eðniſe to ȝeocum mannum. á embe
 ȝeoſon niht. oððe embe ȝeoſeſtýne
 niht. ꝥ hiſ huſu fýniȝ ne ſý. foſ ðon
 þe eal ſpa halȝ bið ꝥ huſel þe nu to-
 dæg pæſ gehalȝod. ſpa ꝥ þe on earter-
 dæg pæſ gehalȝod;

Ðæt huſel iſ Cſiſter lichama na
 lichamlice ac ȝaſtlice; Na ȝe lichama
 ðe he on ðſopode. ac ȝe lichama ðe he

EPISTLE TO WULFSINE.

SOME pristes keepe the housell that is hallowed on Easter-day all the yere for syke men. But they do greatlye amysse, bycause it waxeth horye and rotten. And these wyll not vnderstand how greuouse penaunce the pœnitentiall booke teacheth by thys, if the housell become horye or rotten, or yf it bee lost, or be eaten of myse or beastes byneglygence. Men shal reserue more carefullye the holy housell, and not reserue it to longe, but hallowe other of newe for sycke men alwayes wythin a weke or a fortnight, that it be not so much as horye. For so holy is the housell which to-day is hallowed, as that whyche on Easter daye was hallowed.

The housell is Christes bodye, not bodylye, but ghostlye. Not the body which he suffred in, but the bodye of

which he spake, when he blessed bread and wyne to housell a night before his suffring, and sayd by the blessed breade, thys is my bodye; and agayne by the hallowed wyne, this is my bloude, whiche is shedd for manye in forgeuenes of sinnes.

Vnderstand nowe that the Lord, who could turne the bread before his suffring to his body, and the wyne to his bloude ghostlye; that the selfe same Lorde blesseth dayly throughe the priestes handes bread and wine to his ghostly body, and to his ghostly bloud.

Here thou seest (good Reader) how Elfrike vpon fynding fault wyth an abuse of his tyme, which was, that priestes on Easter day filled their housell boxe, and so kept the bread a whole yere for sick men, toke an occasion to speake agaynst the bodely pre-

embe ƿƿræc. Ða Ða he bletƿode hlaƿ
and ƿin to hƿle anƿe nihte ær hƿ
Ðƿopunƿe. 7 cƿæþ be Ðam ƿebletƿodan
hlaƿe. Ðiƿ iƿ min lichama. 7 eƿt be Ðam
ƿehaƿodan ƿine. Ðiƿ iƿ min blod. þe
biþ ƿor manezum aƿoten on ƿynna ƿor-
ƿyƿenneƿe ;

Underſtandaþ nu þ ƿe Drihten. Ðe
mihte aƿendan Ðone hlaƿ ær hƿ Ðƿop-
unƿe to hƿ lichaman. and þ ƿin to
hƿ blode ƿarƿlice. Ðæt ƿe ylca Ðæg-
hƿamlice bletƿaþ. Ðurh ƿaceƿða handa.
hlaƿ 7 ƿin. to hƿ ƿarƿlican lichaman. 7
to hƿ ƿarƿlican blode ;

sence of Christ in the Sacrament. So also in another
epistle sent to Wulfstane, Archbyshop of Yorke, hee
reprehending agayn thys ouerlong reseruing of the
housell, addeth also wordes more at large against the
same bodely presence. His words be these :

SUMƿE pƿeoƿtaƿ Ʒeƿýllaþ heopa huƿel-
 box on eaƿtƿon. Ʒ healdað oƿeƿ tƿełƿ
 monaþ to untƿumum mannum. ƿƿýlce
 ðæt huƿel ƿý halıƷne þonne oƿeƿ; Ac
 hi doð unƿıƿlice. ƿoƿþam þe hiƿ pannaþ.
 oþþe mið ealle ƿoƿƿoƿaþ on ƿƿa langum
 ƿýƿte. Ʒ he bið ðonne ƿcýlđıƷ. ƿƿa ƿƿa
 uƿ ƿeƷþ ƿeo boc; ðe ðe huƿel ƿoƿhýl-
 oþþe hiƿ ƿoƿlýƿt. oþþe mýƿ eƿon. oþþe
 oþþe nýtenu. ƿceapa þa ƿcœnitentialem.
 hƿæt he ƿeƷþ be þıƿum; Eall ƿƿa halıƷ
 ıƿ ðæt huƿel ðe bið ƷehalƷod to-ðeƷ.
 ƿƿa ðæt ðe biþ ƷehalƷod on þam halƷan
 eaƿteƿ-ðeƷe; Healdað ƿoƿþıƷ. ic biððe.
 ðone halƷan Cƿıƿteƿ lichaman mið
 maƿan ƿıƿðome to ƿeocum mannum
 ƿƿam ƿunnað ðeƷe to ƿunnað ðeƷe on
 ƿƿıðe clænum boxe. oððe be ðam
 mæƿtan ƿeoƿeƿtýne niht. and ðicƷað
 hiƿ ðonne. and lecƷaþ ðæƿ oƿeƿ;

ƿe habbaþ býrene be þam on Moýƿeƿ

SOME priests fil their boxe for housel on Easter day, and so reserue it a whole yere for sicke men, as though that housel were more holy then any other. But they doe vnaduisedlye, bicause it waxeth hory, or al together rotten by keping it so long space. And thus is he become giltie, as the boke wytnesseth to vs. Yf anye do keepe the housell to long, or lose it, or myse, or other beasts do eate it, see what the pœnitential boke sayeth by this. So holy is altogether that housell, which is hallowed to-daye, as that which is hallowed on Easter day. Wherefore I besech you to kepe the holy bodye of Christ with more aduisement for sick men, from sonday to sonday, in a very cleane boxe: or at the most, not to kepe it aboue a fortnight, and then eate it, laying other in the place.

Wee haue an example hereof in

Moyses bookes, as God him selfe hath commaunded in Moyses lawe : How the priestes should set on euery saturn-day twelfe loues al newe baked in the tabernacle ; the whyche were called panes propositionis : and those should stand there in Gods tabernacle, till the next saturday, and then did the pristres them selues eate them, and set other in the place.

Some priestes wil not eate the housell, which they do hallow. But we will now declare vnto you how the boke speaketh by them. Presbyter missam celebrans, et non audens sumere sacrificium, accusante conscientia sua, anathema est : The priste that doth say masse, and dare not eate the housell, hys conscience accusynge hym, is accursed. It is lesse daunger to receyue the housell, then to hallowe it. He that doth twise hallow one host to housell, is lyke vnto the

bocum. swa swa God sylf bebead on
Moyses æ. ðæt se sacerð sceolde. on
ælcum sæternes dæge. settan twelf
hlafas on ðam tabernaculo. ealle nipe
bacene. ða wæron gehatene panes pro-
porcionis. and hig sceoldon ðær stān-
an on ðam Godes getælde of oðerne
sæternes dæg. and ean hi ðonne ða
sacerðas sylfe. and settan ðær ofre ;

Sume preostas nellað ðicgan ðæt
hutel ðe hi halgaþ ; Nu wille se eow
secgan. hu seo boc segh be þam ;
Prebýteris missam celebrantis. et non
audens sumere aspicium. accusante
conscientia sua. anathema est ; Se
mære preost ðe mærgaþ. and ne deap
ðæt hutel ðicgan. pat hine scýldigne.
se is amansumod ; Lære pleoh is to
þicgenne ðæt hutel. þonne to halgienne ;
Se se twa halgaþ ane ofletan to hyle.

je biþ þam ȝeðpolan ȝelice. þe an cild
fullaþ tupa ;

Criȝt ȝylf ȝehalȝode hujel ær hȝ
þropunȝe. he bletȝode þone hlaȝ. and
toþræc. þuȝ cpeþende to hȝ halȝum
apostolum ; Etaþ þȝne hlaȝ. hit iȝ
min lichama. and he eȝt bletȝode ænne
calic mid wine. and cpeaþ heom þuȝ to ;
Drincað ealle of þȝum. hit iȝ min aȝen
bloð þære nȝpan ȝecȝþnȝȝe. þe biþ for
manegum aȝoten on ȝȝnna forȝȝe-
nȝȝe ; Se Drihten þe halȝode hujel
ær hȝ þropunȝe. and cpeaþ ꝥ je hlaȝ
pære hȝ aȝen lichama. and þæt win
pære ritodlice hȝ bloð. je halȝaþ ðæg-
hpamllice þuȝh hȝ ȝacerða handa hlaȝ
to hȝ lichaman. and win to hȝ bloð
on ȝaȝtlicepe ȝerȝne. ȝpa ȝpa pe ȝæðaþ
on bocum ;

Ne bið je hȝlica hlaȝ lichamllice ȝpa-
þeah je ȝlca lichama. ðe Criȝt on

heretike, who doth christen twyse one childe. [Baptizes a child twice.]

Christ him selfe blessed housel before his suffring : he blessed the bread, and brake, thus speaking to his apostels : Eate this bread, it is my body. And agayne he blessed one chalice with wyne, and thus also speaketh vnto them : Drinke ye all of this : it is myne owne bloud of the newe testament, which is shed for many in forgeuenes of synnes. The Lord which halowed housell before his suffering, and sayeth, that the bread was his owne body, and that the wyne was truly his bloud, he haloweth dayly, by the handes of the prist, bread to his body, and wyne to his bloud, in ghostly mystery ; as we read in bokes.

And yet that liuely bread is not bodely so notwithstanding : not the self

same body that Christ suffered in. Nor is that holy wine the Sauours bloud which was shed for vs, in bodely thing, but in ghostly vnderstanding. Both be truly the bread hys body, and the wyne also hys bloud, as was the heauenly bread, which we call Manna, that fed forty yeres Gods people. And the cleare water which did then runne from the stone in the wildernes, was truly his bloud; as Paul wrote in summe of his epistles: Omnes patres nostri eandem escam spiritualem manducauerunt, et omnes eundem potum spiritualem biberunt, &c. All our fathers ate in the wildernes the same ghostlye meate, and dranke the same ghostly drinke. They dranke of that gostly stone, and that stone was Christ. The apostle hath said as you now haue heard, that they all did eate the same ghostly meate, and they all did drinke the same ghostly

þrōpode ; Ne þæt halige þin niȝ þær
hælenðeȝ bloð þe for uȝ azoten pær on
hichamlican þinge . ac on ȝaȝtlicum and-
ȝyȝe ; Æȝþeȝ biȝ ȝoȝlice ȝe hlāȝ hiȝ
lichama . and ꝥ þin eac hiȝ bloð . ȝpa ȝpa
ȝe heoȝonlica hlāȝ pær . þe pe hataȝ
manna . ðe ȝeoȝeȝtiȝ ȝeaȝa aȝeððe
Godeȝ ȝolc . and ðæt hlutȝe pæteȝ
pær ȝitodlice hiȝ bloð . þe aȝn of ðam
ȝtane on ðam ȝeȝtene ða ; Ðpa ȝpa
Pauluȝ aȝpaȝ on ȝumon hiȝ ȝiȝtole ;
Omneȝ patȝeȝ noȝtȝi eandem eȝcam
ȝȝiȝitualet manducaueȝunt . et omneȝ
eundem ȝoȝum ȝȝiȝitualet biȝeȝunt .
&c. ; Calle uȝe ȝæðeȝaȝ æton on þam
ȝeȝtene þone ylcan ȝaȝtlican mete . and
þone ȝaȝtlican ðȝeȝc ðȝuncon ; Ði
ðȝuncon of þam ȝaȝtlican ȝtane . and
ȝe ȝtan pær Cȝiȝt ; Ðe apoȝtol ȝæðe
ȝpa ȝpa ȝe nu ȝehȝȝdon . ðæt hi calle
æton ðone ylcan ȝaȝtlican mete . ȝ hi

ealle ðruncen ðone Ʒarȝlican ðrenc;
 Ne cƷæþ he na lichamlice. ac Ʒarȝlice;
 NæƷ CƷriȝt ða Ʒȳt Ʒeboren. ne hiȝ blod
 næƷ aȝoten. þa þæt Iȝrahele folc Ʒææt
 ðone mete. and of þam ȝtane ðranc.
 and ȝe ȝtan næƷ lichamlice CƷriȝt. þeah
 he ȝƷa cƷæde; Ðiȝ Ʒæron þa ȳlcan
 Ʒerȳnu on þæƷe ealðan æ. ȝ hi Ʒarȝlice
 Ʒetacnodon þæt Ʒarȝlice huȝel ureȝ
 hælenðeȝ lichaman. þe Ʒe halȝiaþ nu:.



drinke. And hee sayth not bodely, but ghostly. And Christ was not yet borne, nor hys bloud shedde, when that the people of Israell ate that meat, and dranke of that stone. And the stone was not bodelye Christ, though he so sayd. It was the same misteries in the olde law, and they did ghostlye signifie that ghostly housell of our Sauours body, which we consecrate now.



THIS Epistle to Wulfstane Elfrike wrote first in the Latyne tounge, as in a short Latyne Epistle set before this, and one other of hys Saxon Epistles, he confesseth thus: *Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruum vestræ almitatis iussionibus transferentes Anglice duas Epistolas quas Latino eloquio descriptas ante annum vobis destinauimus; non tamen semper ordinem sequentes, nec verbum ex verbo, sed sensum ex sensu proferentes.* Behold we haue obeyed the commaundement of thy excellencie in translating into Englishe the two Epistles which we sent vnto thee, written in Latine more than a yeare agoe. Howbeit we keepe not here alwayes the same order; nor yet translate worde for worde, but sense for sense. Nowe because verye fewe there be that doe vnderstande the old Englishe or Saxon (so much is our

speech chaunged from the vse of that
 time, wherein Elfrike liued) and for
 that also it maye be that some
 will doubt how skilfullye and
 also faythfullye these wordes of El-
 frike be translated from the Saxon
 tounge: wee haue thought good to
 set downe here last of all the
 very wordes also of his La-
 tyne epistle, which is
 recorded in bokes
 fayre wrytten
 of olde in
 the Cathedrall Churches
 of Worcester and
 Excester.

QUIDAM vero Presbyteri implent alabastrum suum de sacrificio, quod in Pasca Domini sanctificant : et conseruant per totum annum ad infirmos, quasi sanctior sit cæteris sacrificijs. Sed nimium insipienter faciunt. Quia nigrescit, et putrescit tamdiu conseruatum. Et liber pœnitentialis pro tali negligentia pœnitentiam magnam docet : aut si a muribus commestum sit : aut ab auibus raptum. Tam sanctum est sacrificium, quod hodie sanctificatur, quam illud quod in die Pascæ consecratum est. Et ideo debetis à dominica in dominicam, aut per duos, vel maximè tres hebdomadas tenere sacrificium in alabastro mundo ad infirmos : ne nigrescat, aut putrescat, si diutiùs seruetur. Nam in lege Moisi ponebant sacerdotes semper omni sabbato panes propositionis calidos in tabernaculo coram Domino : et in sequenti sabbato sumebant illos

soli sacerdotes, et edebant : et alios
nouos pro eis ponebant. Facite et vos
sacerdotes similiter.

Custodite cautè sacrificium Christi
ad infirmos, et edite illud, ne diutius
teneatur, quam oportet. Et reponite
aliud nouiter sanctificatum propter ne-
cessitatem infirmorum, ne sine viatico
exeant de hoc seculo. Christus Iesus
in die suæ sanctæ cœnæ accepit panem:
benedixit, ac fregit : dedit discipulis suis
dicens, Accipite, et comedite. Hoc est
enim corpus meum. Similiter et cali-
cem accipiens gratias egit, et dedit illis
dicens, Bibite ex hoc omnes. Hic est
sanguis meus noui Testamenti, qui pro
multis effundetur in remissionem pec-
catorum. Intelligite modo sacerdotes,
quod ille Dominus qui ante passionem
suam potuit conuertere illum panem, et
illud vinum ad suum corpus et sangui-
nem : quod ipse quotidie sanctificat per
manus sacerdotum suorum panem ad

suum corpus spiritualiter, et vinum ad suum sanguinem.

(Non fit tamen hoc sacrificium corpus eius in quo passus est pro nobis : neque sanguis eius, quem pro nobis effudit : sed spiritualiter corpus eius efficitur et sanguis : sicut manna quod de cœlo pluit, et aqua quæ de petra fluxit. Sicut Paulus Apostolus ait), Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt : et omnes mare transierunt : et omnes in Moysi baptizati sunt in nube et in mari. Et omnes eandem escam spiritualement manducauerunt : et omnes eundem potum spiritualement biberunt. Bibebant autem de spiritali consequenti eos petra. Petra autem erat Christus. Vnde dicit Psalmista, Panem cœli dedit eis. Panem angelorum manducauit

() The words inclosed betwene the ij. halfe circles, some had rased out of Worceter booke, but they are restored agayne out of a booke of Exeter Church.

homo. Nos quoque proculdubio manducamus panem angelorum : et bibimus de illa petra, quæ Christum significabat : quotiens fideliter accedimus ad sacrificium corporis et sanguinis Christi.

THE
LORDS PRAYER,
THE CREEDE,
AND
THE TEN COMMAUNDEMENTS
IN THE
SAXON AND ENGLISHE TOUNGE.

THAT it is no new thyng to teache the people of God the Lordes prayer, and the articles of their beliefe in the Englishe tounge, wherby they mought the better serue their God, and holde faste their profession of Christianitie: may well bee proued by many godly decrees of byshops, and lawes of kinges, made from tyme to tyme in the reigne of the Saxons, before the Conquest. In a councell holden by Cuthbert Archbyshop of Canterburge, in

the yeare of our Lorde 747. and in the 33. yeare of Æthelbalde king of Mercia (who was present at this same Councell with his princes and dukes) it was decreed*, *Vt ipsi presbyteri dominicam orationem et simbolum anglie discant et doceant*: That the priestes doe both learne them selues, and also teach to others, the Lordes prayer and the Creede in Englishe.

In old Canon bokes of Churches, & in the epistles of Ælfricke, we read it thus inioyned to priestes: *Se mæsse-
preost sceal secgan on sunnandægum
and mæsse-dægum ðæs godspelles and-
gýt on englisc ðam folce. and be ðam
Fæder noster 7 be ðam Creadan eac.
swa he oftoƿt mæge. þam mannum to
onbryrdnysse. þ̅ hi cunnon geleafan
7 heora cnytenðom gehaldan*; The
priest shall say vnto the people on son-
dayes and holydayes, the sense of the

* William of Malms. i. lib. de Pontificibus.

Gospell in Englishe : and so also touching the Lordes prayer, and the Creede, so oft as he may, to mens contrition, that they may know their beleefe, and keepe sure their Christianitie.

Cnut a King of England worthie of memorie, amongst many other good lawes he made in the time of his princely gouernment, hath also thys law : And ealle cristenen men pe læraþ ƿiþe Ʒeorne. þæt hiƷ inƿearðre heortan æfre God lufian. and ƿihtne cristen-dom Ʒeornlic healðan. and Ʒodcundan lafeopan Ʒeornlice hýpan. Ʒ Godes lara Ʒ laƷa ƷmeaƷan oft Ʒ Ʒelome him Ʒýlfum to þearfe ; And pe læraþ þæt ælc cristen man Ʒeleornige þæt he hƿu cunne ƿihtne ƷeleaƷan aƿiht under-Ʒtandan. and Pater noſteri Ʒ Cƿedan Ʒeleornian. for þam mið þam oþrum Ʒceal ælc cristen mann hine to Gode Ʒehiððan. Ʒ mið þam oþrum Ʒerƿutehan ƿihtne ƷeleaƷan ; We admonish

diligently all Christian men, that they doe alwayes loue God with an inwarde harte, and hold earnestly right Christendome, and be diligently obedient to deuine teachers, and doe subtilly search Gods learning and lawes often and daily to the profit of themselues : And we warne that all Christian men doe learne to know at the least wyse the right beliefe, and aright to vnderstand ; and learne the Pater noster, and the Creede. For that with the one euery Christian man shall pray vnto God, and with the other shewe forth right beliefe.

Thus is it reserued in memorie, & put in writing, as touching the diligent care that the former age of the Church of God had to haue the people of God well instructed in that prayer, whereof Christ him self is the author, and in the articles of their beliefe. Which prayer of the Lord, and Creede, with the tenne lawlike wordes, that God him self taught

Moyſes, and wrote with his finger in
two tables of ſtone on the mount Sinai
for all mens chaſtiſement, as well for
that olde people that was in tymes
paſte, as alſo for vs that bee now: be

here ſet out as they are yet ſene in
old booke of the Saxon tonge.

But for the better vnderſtanding
of any worde that may ſeeme
harde vnto the reader, we
haue thought good to
place ouer the Sax-
on the familiar
wordes of our
own ſpeech.

MATTH. 6.

Verely when ye pray nyll ye
 soþlice ðonne ge gebeddon. nellon ge
 speake much as the hethen. They
 ƿpƿæcan fæla ƿpa ƿpa hæþene; Ðiȝ
 thinke that they be harde in their
 ƿenaþ ðæt hiȝ ȝyn gehȳpeðe on heora
 manyfolde speaking. Nill ye
 mænigfealdan ƿpƿæce; Nellon ge
 therefore them do like vnto. Verely
 eorƿortlice him geopenlæcan; Soþlice
 your father wote what your nede is,
 eopen fæder ƿaȝ hƿæt eop ðearf iȝ.
 before that ye hym pray. Wher-
 ærþam ðe ge hine biððaþ; Eorƿort-
 fore praye ye thus:
 lice gebedðaþ eop ður;

The Lordes praier
 Pateƿ noƿteƿ
 in Engliſhe :
 on Engliſc.

THOU our father which art in hea-
 DU uƿe fæðeƿ ðe eaƿt on heo-
 uen, be thy name hallowed. Come
 ƿenum. ʒi þin nama ʒehalgod. Cume
 thy kingdome. Be thy will in earth,
 þin ʒice ; Si ðin ʒilla on eoƿþan.
 as in heauen. Geue vs to-day
 ʒpa ʒpa on heoƿonum ; Sytle uʒ to-ðæg
 our daylye bread. And forgeue
 uƿne ðægþamlican hlaƿ ; And ƿoƿʒiƿ
 vs our trespasses, as we forgeue them
 uʒ uƿe ʒýltaƿ. ʒpa ʒpa ƿe ƿoƿʒiƿaþ ðam
 that against vs trespassse. And ne lead thou
 ðe ƿiþ uʒ aʒýltaþ ; And ne læd ðu
 not vs into temptation. But deliuer vs
 na uʒ on coʒtnunʒe ; Ac alýʒ uʒ
 from euill. Be it so.
 ƿam ýfele ; Si hiƿ ʒpa .:

The Beliefe in English :
Credo in Deum on Engliſh.

I beleue in God the Father Almighty,
Ic gelyfe on God fæder ælmiht-
tye, maker of heauen and earth.
τιζνε. ιςϥppenð heopenan ⁊ eorþan;
And I beleue in the Sauour Christ his
⁊ ic gelyfe on Þælenð Crijt his
only begotten Sonne our Lorde, who
ancennedan iunu urne Drihten. je
was conceaued of the Holy Ghost,
pær geeacnod of ðam halgan garte.
and borne of Marye the virgyne,
⁊ acenned of Marian ðam mædene.
suffred vnder the Pontish Pilate,
geþropod under þam Pontijcan Pilate.
on the crosse hanged, he was dead, and
on iode ahangen. he pær deað. ⁊
buried, and he down descended to hel.
bebýrzed. ⁊ he nýðer aſtah to helle;

And he arose from death on the thyrd
 7 he aƿar of deaþe on þā þƿiððan
 daye. And he went vp to heauen,
 ðæge; And he aƿtah up to heofonum.
 and sitteth now at the right hand of God
 and ƿiƿt nu æt ƿƿiððan Godeſ
 Almightye the Father. From thence he will
 ælmihtigeſ fæder; Ðanon he ƿile
 come to iudge both the quicke
 cuman to demenne ægþeƿ ge ðā cucum.
 and the deade. And I beleue on
 ge þam deaðum; And ic ge lýfe on
 the Holy Ghost. And the holy Con-
 þone halgan geaƿt; And ða halgan ge-
 gregation. And of the saintes the societie.
 laþunge; 7 halgena gemænnýſſe;
 And sins forgeuenesse. And of the flesh
 7 ƿýnna foƿgeƿenýſſe; 7 flærceſ
 the again-riſing. And the euerlaſting life.
 æƿiſt; 7 þ ece liſe.

The ten commaundements which also God
 Ða τὴν beboða ðe eac God
 himselfe proclaimed from the mounte with
 ἰὺλῃ γεκλῑποδε of þam munte mid
 loude voyce to all the men
 micelpe ῖτεμνε το eallum ðam mannum
 which with Moyses were in the wilder-
 ðe mid Μοϋσε παριον on ðam παρτε-
 nesse then.
 ene ða;

The Lorde was speaking these wordes to
 Δρῑῑhten παρ ῖππεccende ðar πορδ το
 Moyses, and thus sayde: I am the Lord
 Μοϋσε. and ður cpæþ. Ic eom Δρῑῑhten
 thy God, I thee out ledde of Ægypt
 ðin God. Ic ðe ut ḡelædde of Εḡριpta
 lande, and of their bondage. Ne
 londe. and of hiora ðeopdome; Ne
 loue thou other straunge Gods besides me.
 λυγα θυ οἱπε ῖππεccende Godar ofen me;

Ne my name call thou in vayne :
 Ne minne noman ne ciz ðu on idelneſſe.

for that thou ne arte guiltlesse with
 forþon ðe ðu ne biſt unrcýldiz riþ
 me, if thou in vayne calleſt my
 me. 3if ðu on idelneſſe cizſt minne
 name. Remember that thou hallowe
 noman; Gemýne þ ðu gehalziȝe
 the reſt-day. Worke you ſix
 ðone ƿæſte-dæg; Þýrceaþ eop ȝýx
 dayes, and on the ſeuenth reſt you :
 ðaȝaſ. 7 on þam ȝioforþan ȝeſtaþ eop.
 bycauſe in ſix dayes Chriſt made
 forðam on ȝýx ðaȝum Criſt ȝeƿorhte
 heauen and earth, the ſea, and all
 heoƿonaſ. 7 eopþan. ȝæſ. and ealle
 creatures that in them be. And him
 ȝeſceaƿta ðe on him ȝint; 7 hine
 reſted on the ſeuenth day: and ther-
 ȝeſeſte on þone ȝioforþan ðæg. 7 fori-

fore the Lord it hallowed. Honour
 þon Driȝten hine ȝehalȝod; Aȝa
 thy father and thy mother, that
 ȝýnum fæder. 7 þinne meddeȝ. ȝa ȝe
 the Lorde gaue thee, that thou be
 Driȝten ȝealde ȝe. þ̅ ȝu ȝie
 the longer lyuing in the earth. Ne
 ȝý lenȝe libbenðe on eorþan; Ne
 kill thou. Ne* lighe thou priuely.
 ȝleah ȝu; Ne* liȝe þu ðeapnenȝa;
 Ne steale thou. Ne say thou false
 Ne ȝtala ȝu; Ne ȝæȝe ȝu leaȝe
 witnesse. Ne desire thou thy
 ȝeȝitneȝȝe; Ne ȝilna ȝu ȝýner
 neighbours heritage with vnright.
 nehȝtan ȝeȝȝeȝ mið unȝihte :.

These Commaundements we haue
 taken from the Lawes of Alfrede the
 King, before which they are alwaies

* That is, commit no adultery.

placed : but here the manner of speaking in the Scripture is somewhat chaunged, and that more is, here is left out these words. (*Non facies sculptile, neque omnem similitudinem quæ est in cœlo desuper, et quæ est in terra deorsum, nec eorum quæ sunt in aquis sub terra : non adorabis neque coles, &c.*

2. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I thy Lord &c.) Which thyng is done in all copyes of Alfredes lawes written in the Saxon tounge : and not onely in them, but in many other bookes, as hath beene seene, eyther Saxon or Lattyne, intreatyng of the commandementes, which were written before the Conquest, and since the second Nicene councell, wherein was decreed the wor-

shipping of images. See what followed of taking away from the worde of God contrarye to the expresse commaundement of the same, vpon the vngodly decree of that councell.

When this thing was espied by them that translated these lawes into the Lattyne tounge sone after the Conquest, these words were restored agayne by the translatours to their due place, as by the Lattyne bookes of the lawes it is to be seene.

But bicause we haue made mention of that second Nicene councell whiche decreed both of the hauing and worshiping of Images, we shall here brieflye shewe what our stories report, was thought of the same councell by the learned of England, and chieflye by that great learned Englyshe man, and of most fame in that age, Alcuine, schoolemaister to Charles the great. Anno ab incarnatione Domini 792. Carolus

rex Francorum misit Synodalem librum ad Britanniam sibi à Constantinopoli directum : in quo libro heu proh dolor ! multa inconuenientia et veræ fidei contraria reperta sunt : maxime quod pene omnium orientalium doctorum, non minus quam trecentorum, vel eo amplius episcoporum vnanima assertione confirmatum imagines adorari debere : quod omnino ecclesia Dei execratur. Contra quod scripsit Alcuinus epistolã ex auctoritate diuinarum scripturarum mirabiliter affirmatam, illamque cum eodem libro et persona episcoporum et principum nostrorum regi Francorum attulit. That is : In the yere from the incarnation of our Lord 792. Charles king of Fraunce sent to Brytaine a Synodebooke, which was directed vnto hym from Constantinople : in the which booke alas ! many thinges vnconuenient and contrarye to the true fayth were found : in especiall, that it was esta-

blyshed with a whole consent almost of all the learned of the East, no lesse than of three hundred byshoppes or more, that men ought to worship Images, the whiche the Churche of God doth vtterlye abhorre. Agaynst the whiche Alcuine wrote an epistle wondrouslye proued by the authoritie of holy Scripture, and brought that epistle with the same booke, and names of our byshoppes and princes to the king of Fraunce.

This storye hath Simeon
of Durham, Roger
Houeden, Flores
Historiarum, and
the Historie of
Rochester.



DE PETRO APOSTOLO.

SE Hælenð þa cpæð. Hwæt secge ge
 þæt ic jy ; Petrus him andwyrðe.
 þu eart Crist þær lymendan Godes
 sunu ; Drihten him cpæð to andwære.
 Eadig eart þu simon culþran bearn jc...

Beda je trahtere ur onwrið þa
 deornysse þýrre rædunge ; * * * *

Drihten cpæð to Petre. þu eart
 rtænen ; For þære rtencþe hir ge-
 leaþan. and for anrædnýrre hir andet-
 nýrre. he underfenz þone naman. for-
 þan ðe he geþeodde hine rýlfne mid
 færtum mode to Criste. je þe is stan
 gecreðen fram þam apostole Paule ;

And ic timbre mine cýrcan uppon
 þýrum rtane. þæt is. ofer þam gelea-
 ran þe ðu andetst ; Eall Godes gela-

OF THE APOSTLE PETER.

JESUS then said, "What say ye that I am?" Peter answered him, "Thou art Christ, the living God's Son." The Lord to him said for answer, "Blessed art thou, Simon, dove's child," &c. * * * * *

Bede the expounder unveils to us the deepness of this lesson. * * *

The Lord said to Peter, "Thou art rocken*."—For the strength of his faith, and for the firmness of his confession, he received that name; because he joined himself with steadfast mind to Christ, who is called a Rock by the apostle Paul.

"And I will build my church upon this rock;" that is, upon the faith

* Literally stonen, having the same relation to stone as rocken to rock, golden to gold, earthen to earth, &c.

which thou confessest. All God's convocation* is built upon the rock; that is, upon Christ; because he is the ground-wall† of all the structures of his own church.

All God's churches are accounted as one convocation; and this is built with chosen men, not with dead stones; and all the building of those lively stones is laid upon Christ; because we are, through faith, accounted his members, and he our 'aller'‡ head. Who[soever] builds off the ground-wall, his work shall fall, to [his] great loss.

Jesus said, "The gates of hell shall not have power against my church." Sins and erroneous doctrine are hell's gates, because they lead the sinful [man]

* Such is the nearest English for 'gelaðung,' from laðigan, to call, to invite.

† In modern orthography, the Saxon for 'foundation.'

‡ In the speech of Wiclif, Chaucer, and James the First of Scotland, "oure aller, oure alder, oure alleris," of us all.

ðunȝ iȝ ofer þam ȝtane ȝebȳtloð. þæt
iȝ. ofer Cȝiȝte. ȝorþan ðe he iȝ ȝe
ȝrunðpeal ealra þæra ȝetimbȝunȝa hiȝ
aȝenȝe cȝȝcan ;

Ealle Godeȝ cȝȝcan ȝinð ȝetealde to
anȝe ȝelaðunȝe. and ȝeo iȝ ȝetimbȝroð
mið ȝecopenum mannum. na mið deað-
um ȝtanum. and eall ȝeo bȳtlunȝ þæra
hiȝlicra ȝtana iȝ ofer Cȝiȝte ȝelogoð.
ȝorþan ðe ȝe beoð þurh ðone ȝeleaȝan
hiȝ lima ȝetealde. and he uȝe ealra hea-
ȝoð ; ðe þe bȳtlað* oȝ þam ȝrunð-
pealle. hiȝ ȝeoȝc hȝȝȝ to micclum lȝȝe ;

ðe Ðælenð cȝæð. Ne maȝon helle
ȝatu naht toȝeanȝ minȝe cȝȝcan ;
Leahtȝaȝ and ðpollice† laȝ ȝinð helle
ȝatu. ȝorþan þe hi læðað þone ȝȝȝfullan

* Ne bytlað of, *Ælfr. Soc. Hom.*,—an incomplete negative, where a negative with “of” is a complete contradiction of the sense. “Of,” off, or away from, is opposed to “ofer” and “uppon,” and elegantly avoids a repetition of either with “ne b. na.”—“Off and on,” “over and under,” remind us of ‘sub’ and ‘super.’

† Dwollic, MS.

ƿilce þurh ȝét into helle ƿite ; Mane-
 ȝa ƿiñð þa ȝatu. ac heora nan ne mæiȝ
 onȝean þære halȝan ȝelaðunȝe. þe iȝ
 ȝetimbrot upp on þam færtan ȝtane.
 Cȝurte. forþan ðe se ȝelyfeða. þurh
 Cȝurter ȝerçýlðnȝȝre. ætȝint þam fpe-
 cednȝȝum þæra deoflicra coȝtnunȝa ;

He cƿæð. Ic þe betæce heofonan
 ƿiceȝ cæȝe ; Niȝ ȝeo cæiȝ ȝýlðen. ne
 ȝýlfren. ne of nanum antimbre ȝe-
 ȝmíðoð. ac iȝ ȝe anpealð þe him Cȝurte
 forȝearf. þæt nan man ne cȝmþ into
 Godeȝ ƿice. buton ȝe halȝa Petȝur
 him ȝeopeniȝe þæt inƿær ;

And ȝƿa hƿæt ȝƿa þu bintȝt ofen
 eorðan. þæt bið ȝebunden on heofon-
 num. and ȝƿa hƿæt ȝƿa ðu unbintȝt
 ofen eorðan. þæt bið unbunden on
 heofonan ;

Ðiȝne anpealð he forȝearf nu Petre.
 and eac ȝýððan. ær hiȝ upȝiȝe. eallum

as it were through a gate into hell's torment. Many are those gates ; but none of them shall have power against the holy convocation, which is built upon the firm rock, Christ ; because the believer, through Christ's protection, escapes the perils of the devilish temptations.

He said, "I betake* to thee the key of heaven's kingdom." This key is not golden, nor silvren, nor forged of any matter ; but is the power which Christ gave him, that no man shall come into God's kingdom, unless the holy Peter open to him the entrance.

"And whatsoever thou shalt bind upon earth, that shall be bound in heaven : and whatsoever thou shalt unbind upon earth, that shall be unbound in heaven."

This power he gave now to Peter ; and also afterwards, before his ascension, to

* This word has lost but little of its meaning.

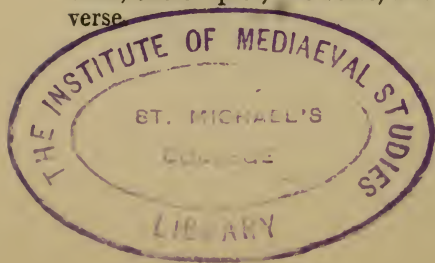
all his apostles, when he breathed on them, thus saying, "Receive the Holy Ghost: the men's sins which ye forgive, shall be forgiven; and from whom ye withhold forgiveness, from them shall forgiveness be withdrawn."

The apostles will not bind any righteous man with their excommunication, nor, through compassion, unbind the wicked man, unless he, with true repentance*, turn to the way of life.

The same power hath the Almighty granted to bishops and holy mass-priests, if they carefully hold it after the evangelical constitution. And therefore is the key specially committed to Peter, that all the community may clearly discern, that whosoever departs from the oneness†

* Deed-boot would have been the modern form of the Saxon, *i. e.* amendment of deeds.

† There was oneness [or unity] both in his faith and in his confession; for they are comprised in one book, one chapter, one verse, and one clause of that verse.



hij apostolum. þa ða he him on adæm.
þur cpeðende. Onfōð halizne Gasc;
þæra manna gýnna þe ge forgyfað. beoð
forgyfene. and þam ðe ge forgyfe-
nyssse ofunnon. him bið oftozen geo
forgyfenys*;

Nellað þa apostoli nænne rihtwyrne
mid heora manrumunze gebindan. ne
eac þone manfullan mihtwyrnde unbind-
an. buton he mid soðre dædbote ge-
cýrre to hwer wege;

Done ylcan anpeald hæfð ge Ælmiht-
tiza getiðod biƿcopum and halzum
mæsse-ƿreortum. gif hi hit æfter þære
godspellican gerefnýsse carfullice
healdað; Ac soðri is geo cærg Petre
gýnderlice betæht. þæt eall þeodwice
gleaplice tocnape. þæt swa hƿa swa oð-
gcyt fram annýrre þær geleafan þe Pe-

* Forgyfenys, MS. Reg. ut et infra, 102, 3, for-
gyfenyr, Cott. Vit. C. V. In both, s for r is of fre-
quent occurrence.

æn is þa andette Crijte. þæt him ne
bið zetipod naþor ne jynna forgyfe-
nŷr. ne inſær þæs heorſnlican rices :

ÆLFRIC: Passio Apostolorum Petri et
Pauli. Ad fid. Cod. MS^{ti}. Reg. 7.
C. XII. in Mus. Brit.

Qua lingua quove loco precandum sit.

Man mot hine zebiddan swa swa he
mæg and can. mid ælcum zereorde.
and on ælcepe stope. Nu is her on
Englisc andetnŷr and zebed : ac se þe
þis ringan wylle. ne secge he na mare
on þære andetnŷre þonne he wƿrcende
wær ; forþon þe ure Hælend nele þæt
man on hine sylfne leoge. ne eac ealle
menn on ane wƿran ne jynziað :—
Tib. A. III.

Ex quodam Lupi Sermone, Ad populum.

Leofan men. underſtandað þæt

of the faith which Peter then confessed to Christ, to him shall be granted neither forgiveness of sins, nor entrance of the heavenly kingdom.—*Editor's Translation.* See Ælfric Soc. Hom. vol. i. No. 4. p. 368.

In what language or place we ought to pray.

A man may pray according to his ability and knowledge, with every language, and in every place. Now here is a confession and a prayer in English: but whoever will sing this, let him say no more in the confession, than he has [actually] committed; for our Saviour will not have a man lie on himself: neither do all men sin in one wise.

*From one of Wulfstane's Homilies,
To the people.*

Beioved men, understand that, in the

first place, every christian man has of all things most need, that he be able to understand God's right, through lore [doctrine] and law.

Of earth were created at first those whom we are come of; and to earth we shall all be turned; and then have either eternal torment aye without end, or eternal bliss, whethersoever we in life have previously earned*.

But let us endeavour, as we have much need, to have a firm faith and full hope in our Lord. And whoever cannot understand right belief through Latin lore, let him learn at least in English, and say thus often, "We believe in one God, Father, Son, and Holy Ghost," &c.

* Note by H. Wanley: Some one has written on the margin, "Here Archbishop Wulfstane clear."

æperƿ cƿurtenra manna gehnȳc aħ
ealna þinga mæƿte þearfe. þæt he
cunne Godeſ riht onzȳtan. þurh lape
and laze;—Ex MS. Bodl.

Oƿ eorðan ƿurdon ƿerorhte æperƿ
þa ðe ƿe oƿ comon. and to eorðan ƿe
rculon ealle ƿerurðan. and ƿȳððan
habban ƿpa ece ƿite aa buton ende. ƿpa
ece bliƿre. ƿpa hƿæðer ƿpa ƿe on liƿe
æƿ ƿeeapnodon*;—Ex MS. C. C. C.
Cantab. S. 18.

Ac utan ðon. ƿpa ur mȳcel þearf iſ.
habban anƿæðne ƿeleaƿan and fulne
hiht on ƿrne Drihten; And ƿe ðe
þurh Leðen lape rihtne ƿeleaƿan un-
ðerzȳtan ne cunne. ƿeleornize huƿu
on Engliſc. and cƿeðe þur ƿelome. Cre-
dimus in unum Deum, Patrem, Filium,
et Spiritum Sanctum, seq^s.—Bibl.
Bodl. Jun. 99.

denies a third place after this life." Catalogue,
p. 138, col. 1.

* Scripsit aliquis in margine, &c.

NOTES TO THE PASCHAL SERMON.

Abbreviations :—J., Joscelyn; L'I., L'Isle;
G., W. Guild; R., Ratramnus.

Page. line.

- 3, 1. *Literally* most beloved, dearest.
9 & 11. thys *and* that (p. 4, *last line*), *also*
those (p. 11, l. 13), *might have been*
reduced the, *as has been done in many*
places.
- 5, 3. Rode tacn, *literally* crucis signum,
needed not to be joined as rod-treow.
15. on hande, J.; on handa, *as MS., seems*
better.
- 7, 11. that, &c.; with their possessions; J.,
L'I., G.
- 8, 20. Christ, &c. *should rather be* Jesus
Christ. *The Saxon uses* Hælend *for*
Jesus, *even where the speaker does*
not believe that Jesus was the Healer,
the Saviour; as in the Gospels, 'Is
not this Jesus the son of Joseph?'
and in the inscription upon the cross.
- 12, 1 & 5. as—'at,' J.; *and for with them* *reac*
as their Easter, so, as our.
9. Housell, A.-S. husl, Goth. HUNSI, *a*
sacrifice, that is a thank-offering, and

Page. line.

commemoration of the one great sacrifice,—Gratiarum actio et commemoratio, &c. Fulgentius ‘de Fide,’—quoted and expounded by Ratramnus, § 90.—Our Saviour’s words, here quoted by our author, could have no reference to the sacrament; and would be equally true though that ordinance had never been instituted.

15. 11. *their successoures, sic ad literam, G.; nec prævideram; since their departure, J.*
15. *Gehwile usually means every; but here must be several or some; nonnulli, Wheloc—not translated, J., L’I.*
16. 9. *and so forth; and a mountayne, J., L’I., G.; literally, and however else.*
19. 5. *Mr. Guild has taken an unwarrantable liberty here,—And they be so truely after the hallowing: But Christ’s body, &c.*
8. *baptized, christened, J.; but the word is not gecristnod, but gefullod, fulfilled, cleansed, purified. So to baptize is in Icelandic, skyra, to scour, clean, brighten, &c.; brycht and schire, Ja. I. Sc.—Cristnian is catechizare (A*

Page. 122.

- fred's Bede, 2, 14), to cat•chize, instruct, make christian, prepare the catechumen for baptism.*
- 19, 11. Font-vat. *So it is exactly in the Saxon; font-stone, J.; the material of which the vessel is formed, is of no moment.*
- 20, 3. *Better a corruptible liquor, humor corruptibilis, R. 18.*
4. *halowing mighte, J.; wholesome virtue, G.; virtus sanabilis, R.*
- 23, 6. *Lyving, enlivened; Rationalis animæ spiritu vivificata (caro), R.*
- 24, 13. *Some chewe lesse deale, J.; some chewe the lesse, G. Without grammar or dictionary, the Saxonists of that day had often to grope their way in the dark. The indecorous chewe has no foundation in the Saxon: gesceotan, to be allotted, remains stereotyped in the phrase, scot and lot: menn, here, as often elsewhere, was taken for the nom. pl.; sume, supposed or made to agree with it (MSS. sumum); gesceote, as a plural, could stand only before a personal pronoun;*

Page. line.

and læsse dæl is not, as appears to have been assumed, an acc. neut., but læssa dæl, nom. s. m. as in MSS.; though to some [one] man be allotted a less dole, share, or portion, &c.

25, 18. Wedd and hiw, *Pignus et species, R. 88; also Pignus et Imago, 86.*

26, 3 & 4. We urum, *MS.*

6. on opære, *J.*—7. uitas, *J.*; 27, 7. uita, *J.*, so *MS.*, otherwise, *uitæ.*

27, 14. brake, *Sax. to-brake, or to-broke; so, "all to-brake," Judges ix. 53; completely broke asunder, often falsely printed to break; so, 15, "deuided;" S. to-lithed, dismembered, lith and limb, a common phrase in Sc.*

31, 6 & 7. "They received, who believed," *G., and so it is in the original.*

32, 5. for, or as a man,—to men, *J.*—to be a man, *G.*

35, 8. encompassed, —invested, *Thorpe;—going about, J.;—in which he was apprehended, Editor of Ratr. 1688, p. 332, Note; not aware that he quoted at p. 379, Note, the very words which*

Page. line.

Ælfric had translated, carnem qua indutum erat Verbum, Aug. in Joh. Tr. 27.

- 39, 3. To that whiche,—“whiche misterye,” *J.*, “for that which,” *Thorpe*. *Our author appears not to have taken a full view of the context: Mysterium vestrum in mensa Domini positum est. Mysterium vestrum accipitis, ad id quod estis “Amen” respondetis, et respondendo subscribitis. Audis ergo “Corpus Christi,” et respondes “Amen:” esto membrum Christi, ut verum sit “Amen.” Aug. ap. Ratr. 95. Ælfric’s to þam ðe may be rendered as that which; Augustine’s Latin to that whiche ye are ye answer Amen.*
- 40, 4. ungyltynes and innocencye of harte. To an, &c., *J.* So *G.*, inserting the omitted clause, if they be not oppressed with sinne.
- 43, 7. on thys day, that is, on the day which this represents or commemorates. From such usual modes of expression *Ratramn.* (after Augustine) elegantly

Page. line.

argues that this is my body. . . . broken, &c. signifies, this represents and commemorates the body of our Lord, broken for us; R. 35-38.

44, 10. shall, *J.*

47, 8. did burne.—9. brake not, *J.*

48, 18. cover and wrap in that c., *G.*

50, 10 & 11. hy cáflíce æton, *MS., the true reading,—interlined sceoldon in the handwriting of Joscelin as is supposed, with æton untouched.*

51, 7. best, or better; *but instead of bet in the A.-S. the MS. reads béc, who know books, and have ability; perhaps right.*

14. quicknes and hast, *J.*; and hastiness, *G.*

52, 4. wounde, *G.*; hange, *J.*

57, 4. Wulfsine; Wulfine, *J.*

14. Be preost sinoþe, that is, a Synode concerning priestes, *J.* Be preoste synoþe, *MSS.*; *but, Be preost-synoþe must be the true reading.—De Synodo Sacerdotali, MS. H. 438.*

58, 3 & 13. sceocum, *J.*

9. mus (p. 59, mouse), *J.*

61, 1. gebletsode.—3. halgan (holye), *J.*

Page. line.

- 64, 4. vpon.—7. on, *J.*, for in.
- 66, 1. *read* gelic.
- 67, 1. those heretikes who do, *J.*
- 69, 18. gastlicum, *J.*
- 71, 7. mistery, they, *J.*
- 72, 15. thy excellencie, *properly* your hollness.
- 79, 20. cristendome, *J. & H.* 441; cristendom, 438; gehalden, *J.*, gehealden, 441,—gehealdan, 438; *better* gehealdon, *with MS. point after* geleafan.
- 80, 18. geleafan and, *J. and Nero*, A. I.—20. oprum, *J.*; þam oprum, *MS.* *But the reading adopted has been subsequently found in a homily of Wulfstane; Wheloc's Bede*, p. 486.
- 83, 14. to hym, *J.*
- 89, 9. ye, *J.*, but eow is you, to or for you, or yourselves.—17. he, *J.*, rested him, *S.*
- 93, 17. *End of Joscelyn's Work. An explanation of the Saxon characters is added.*
- 97, 13. *The reading adopted has been since observed, as given from a Cambridge MS. in Wheloc's Notes*, p. 238.—Also dwollic.
- 100, 16. all the, *perhaps* every; omnis natio, *Wheloc.*

THE OFFICES
OF
THE CANONICAL HOURS:
A BENEDICTINE LITURGY OF THE
TENTH CENTURY,
IN LATIN AND ANGLO-SAXON.
COLLATED WITH ANCIENT MANUSCRIPTS, AND
TRANSLATED INTO MODERN ENGLISH.

*De Officiis diurnalium et nocturnalium
horarum.*

GODCUND ðeowdom is gesett on cyriclicum þenungum æfter canoneclican gewunan to nyd-rihte eallum gehadedum mannum. On ælcne timan man sceal God herian, and on ælcere stowe georne to Gode clypian. Ac þeah-hwæðere syndon gesette timan synderlice to þam anum, þæt gyf hwa for bysgan oftor ne mæge, þæt he huru þæt nyd-riht dæghwamlice gefille; eallswa Dauīd cwæð: Septies in die laudem dixi tibi: þæt is, Seofon siðon on dæg ic sang ðe, Drihten, to lofe and to weorðunge.

To seldan hit bið, beo hit a-seldor on dæg, þæt we God herian, þonne seofon siðum; þæt is, ænne ærest on ærne morgen, and eft on undern-tide, and on midne dæg, and on non, and on æfen,

Of the Offices of the daily and nightly hours.

DIVINE service is appointed in ecclesiastical ministrations according to canonical usages as a necessary duty to all ordained men. At every time we ought to praise God, and in every place heartily to call upon God. But nevertheless there are set times especially for that alone, that if any [one] on account of business may not oftener, he may at least daily fulfill the necessary duty; as David says: *Septies in die laudem dixi tibi*; that is, Seven times a-day, Lord, I sang to thy praise and worship.

Too seldom it is, if it be seldomer a-day, that we praise God, than seven times; that is, once first at early morn, and again at the third hour, and at mid-day, and at noon, and at even, and at

fore-night, and at midnight. (? Cock-crowing.)

It never is any man's capacity that he can praise God so much as He is worthy. But yet it is incumbent upon us all, that we heartily serve and worship him as far as we may and can.

Of the morning office. (Matins.)

At day-break we ought to praise God, as David says : Deus, Deus meus, ad te de luce vigilo : That is, My Lord, to thee I wake from the dawn. And again he says, In matutinis, Domine, meditabor in te ; quia fuisti adiutor meus : That is, At day-break I will meditate on thee, because thou wert my help. Christ is the help of all mankind, and the preserver of the whole world.

At day-break it was, that Moses, by the power of God, led the people of Israel out of the land of Egypt, all unharmed, over the red sea. And after

and on foran-niht, and on uhtan timan.

Nis æfre æniges mannes mæð þæt he cunne God swa forð geherian swa he wyrðe is. Ac hit is þeah ure ealra þearf, þæt we geornlice him þeowian and ðe-nian þæs ðe we magon and cunnon.

De matutinali officio. (Dægred-sang.)

On dægred man sceal God herian, eall-swa Daud cwæð: Deus, Deus meus, ad te de luce vigilo: Ðæt is, Min Drihten, to þe ic wacige of frum-leohte. And eft he cwæð: In matutinis, Domine, meditabor in te; quia fuisti adiutor meus: Ðæt is, On dægred ic smeage ymbe þe; forðam þe ðu wære min fultum. Crist is ealles mancynnes fultum, and ealles middan-eardes helpend.

On dægred hit gewearð þæt þurh Godes mihte Moyses gelædde þæt Israelitisce folc of Egipta lande, ealle unwemme, ofer ða readan sæ. And æfter

ðam sona seo sylfe sæ besencte and adrencte Godes wiðerwinnan, Pharao-nem and ealle his gegenge. And on dægred hit gewearð þæt Crist of deaþe aras, and of helle gelædde ealle ða ðe he wolde ; and his wiðerwinnan, þæt is, deofol sylfne he besencte, and ealle his gegenge, on helle susle. þy we sculon on dægred God georne herian, and him á þancian ðære mildheortnysse þe he on mancynne þa geworhte, þa þa he hit alysde of helle wite, and of deofles ge-wealde, and gerymde þanon forð rihtne weg to heofona rice ælcum þara þe his willan gewyrcð her on life. Amen.

De prima hora. (Prim-sang.)

On þære forman dæg-tide, þæt is, be sunnan up-gange, we sculon God herian, and hine geornlice biddan, þæt he þurh his mildheortnysse, mid soþre

that immediately the same sea overwhelmed and drowned God's adversaries, Pharaoh and all his company. And at day-break it was, that Christ arose from death, and led from hell all those whom he would, and overwhelmed his adversaries, that is, the devil himself, and all his company, in hell's torments. Therefore we ought at day-break willingly to praise God, and ever to thank him for the mercy which he then wrought on mankind, when he delivered them from the punishment of hell, and from the power of the devil; and opened thenceforth a straight way to the kingdom of heaven for every one who works his will here in life. Amen.

Of the first hour. (Prime.)

At the first hour of the day, that is, about sun-rise, we ought to praise God, and earnestly to pray him, that he through his mercy may enlighten our

hearts with the light of the true sun ;
 that is, that he by his grace may enlighten our minds, that the devil may not be able by pernicious darkness to lead us astray from the right way, nor to impede us too much with the snares of sin.

God, attend for my help, hasten to help me.—[Ps. lxx. 1.]

Be, Lord God,
 a precious aid,
 behold me, Lord
 and quickly then
 help me
 at extreme need.

GLORY TO THE FATHER.

To thee be glory and praise
 widely extended
 through all nations,
 favour and will,
 might and mercy,
 and every mind's love,

sunnan lihtinge, ure heortan alihte ;
 þæt is, þæt he þurh his gyfe ure inge-
 pance swa alihte, þæt us deofol of rihtan
 wege þurh deriende ðystra belædan ne
 mæge, ne mid syn-grinum to swyðe
 gehremman.

Deus in adiutorium meum intende
 ad adiuuandum me festina.

Wes. Drihten God,
 æore fullum ;
 beheald, Drihten, me,
 and me hraðe syððan
 gefultuma
 æt feorh-pearfe.

GLORIA PATRI.

Sy þe wuldor and lof
 wide geopenod
 geond ealle þeoda,
 þanc and willa,
 mægen and mildse,
 and ealles modes lufu,

soðfæstra sib,
 and ðines sylfes dom
 worulde gewlitegod ;
 swa ðu wealdan miht
 eall eorðan mægen,
 and up-lyfte,
 wind and wølcnæ ;
 wealdest ealle on riht.

PATRI ET FILIO ET SPIRITUI SANCTO.

þu eart frofra Fæder
 and feorh-hyrde,
 lifes latteow,
 leohtes wealdend,
 asyndrod fram synnum ;
 swa ðin Sunu mære,
 þurh clæne gecynd
 Cyning ofer ealle,
 bealde gebletsod ;
 boca Lareow,
 heah hige-frofre,
 and Halig Gast :

peace of the faithful,
 and thy own judgement
 to the world manifested ;
 how thou canst govern
 every power of earth,
 and the lofty sky,
 wind and clouds ;
 rulest all in right.

TO THE FATHER AND TO THE SON AND
 TO THE HOLY GHOST.

Thou art the Father of comforts
 and the Guardian [and]
 Guide of life,
 Ruler of light,
 separate from sins ;
 so thy glorious Son,
 by pure nature
 King over all,
 greatly blessed ;
 Teacher of the Scriptures,
 high comfort of mind,
 and Holy Ghost.

AS IT WAS IN THE BEGINNING.

As was in the beginning
the Lord of mankind,
of all the world
the beauty and comfort,
pure and powerful.
Thou shewedst that
when thou, eternal God,
alone createdst
by holy might
heavens and earth,
the lands and lofty sky
and every thing.
Thou settest on earth
very many kinds
and severedst them
afterwards in multitude.
Thou createdst, eternal God,
all creatures
in six days,
and on the seventh thou restedst.
Then was completed
thy fair work ;
and thou Sunday

SICUT ERAT IN PRINCIPIO.

Swa wæs on fruman
 Frea mancynnes,
 ealre worulde
 wlite and frofer,
 clæne and cræftig.
 þu gecyðdest þæt
 ða ðu, ece God,
 ana geworhtest
 þurh halige miht
 heofonas and eorðan,
 eardas and up-lyft,
 and ealle þing.
 Ðu settest on foldan
 swyðe feala cynna
 and tosyndrodost hig
 syððan on mænego.
 þu geworhtest, ece God,
 ealle gesceafta,
 on six dagum,
 and on þone seofodan þu gerestest.
 Ða wæs geforðad
 þin fægere weorc ;
 and þu sunnandæg

sylf halgodeſt,
 and gemærsodeſt hine
 manegum to helpe.
 Ðone heahan dæg
 healdað and freoðiað
 ealle þa ðe cunnon
 criſtene þeawas,
 halige heort-lufan,
 and ðæs Hehſtan gebod :
 on Drihtnes naman
 ſe dæg is gewurðod.

ET NUNC ET SEMPER.

And nu and ſymble
 þine soðan weorc,
 and ðin mycele miht,
 manegum ſwutelað ;
 ſwa þine cræftas
 heo cyðað wide
 ofer ealle woruld.
 Ece ſtandeð
 Godes hand-geweorc,
 groweð ſwa ðu hete.
 Ealle þe heriað

thyself hallowedst,
 and magnifiedst it
 for a help to many.
 The high day
 hold and observe
 all who know
 christian manners,
 holy heart-love,
 and the Highest's command :
 in the Lord's name
 the day is honoured.

BOTH NOW AND EVER.

And now and always
 thy true works,
 and thy great might
 to many are manifest ;
 as thy powers
 shew themselves widely
 over all the world.
 Eternal standeth
 God's hand-iwork,
 groweth as thou badest.
 All holy joys

praise thee
 with a pure voice,
 and christian books,
 all the mid-region ;
 and we men say
 on the ground here
 to God praise and thank,
 eternal will, (*or* delight,)
 and thy own judgement.

AND TO AGES OF AGES*.

And to worlds of worlds
 shall dwell and reign
 the King in glory ;
 and his chosen [ones]
 high majesties,
 holy spirits,
 beauteous angels ;
 and glorious grace,
 true peace,
 thanking of souls,
 mercy of mind.
 There is the greatest love,

* Or, "world [*i. e.* ages] without end."

halige dreamas
 clænre stefne,
 and cristene bec,
 eall middan-eard ;
 and we men cweðað
 on grunde her
 Gode lof and ðanc,
 ece willa,
 and ðin agen dom.

ET IN SECLA SECULORUM.

And on worulda woruld
 wunað and rixað
 Cyning innan wuldre ;
 and his þa gecorenan
 heah-þrymnesse,
 halige gastas,
 wlitige englas,
 and wuldor-gyfe,
 soðe sibbe,
 sawla þangung*,
 modes miltse.
 Ðær is seo mæste lufu,

* þancung, Cod. MS. C. C. C. Cantab.

halige domas.
 Heofonas syndon
 þurh þine ecan 'word' *
 æghwær fulle.
 Swa syndon þine mihta
 ofer middan-geard
 swutele and gesyne,
 þæt ðu hy sylf worhtest.

AMEN.

We þæt soðlice
 secgað ealle.
 Þurh clæne gecynd
 þu eart cyning on riht,
 clæne and cræftig ;
 þu gecyddest þæt,
 ða þu, mihtig God,
 man geworhtest,
 and him on dydest
 oruð and sawul ;
 sealdest word and gewitt,
 and wæstma gecynd ;
 cyddest þine cræftas :
 Swyle is Cristes miht.

* From the same MS.—not in MS. Bodl.

holy judgements.
 The heavens are
 through thy eternal words
 everywhere full.
 Thus are thy powers
 over the mid-region
 manifest and seen,
 that thou thyself wroughtest them.

TRUELY.

We that "TRUELY"
 say all.
 Through pure nature
 thou art King in right
 pure and powerful :
 thou shewedst that,
 when thou, mighty God,
 createdst man,
 and in him puttest
 breath and soul ;
 gavest word and wit,
 and nature of increase ;
 shewedst thy powers :
 Such is Christ's might.

HYMN.

Now, the star of day arisen,
Let us humbly pray to God.

God, save me in thy name; and deliver me in thy might.

In thy holy name
save me, O God;
free me from enemies
through thy dear power.

And to the King of ages, immortal,
invisible, the only God, [be] honour
and glory for ever. Amen.

Thanks to God.

Christ Jesus, Son of the living God,
with the Holy Spirit, have mercy upon
us.

Who sittest at the right hand of the
Father, have mercy on us.

Glory to the Father.

Christ Jesus!—Arise, Lord, help us
for thy name's sake.

Arise, Lord, now,

HYMNUS.

Iam lucis orto sidere
Deum precemur supplices.

Deus in nomine tuo saluum me fac;
et in uirtute tua libera me.

On þinum þam halgan naman
gedo me halne, God ;
alys me fram laðum
þurh þin leofe mægen.

Regi autem seculorum immortalis in-
visibili soli Deo honor et gloria in secula
seculorum. Amen.

Deo gratias.

Christe Iesu, fili Dei uiui, cum Sancto
Spiritu, miserere nobis.

Qui sedes ad dextram Patris miserere
nobis.

Gloria Patri.

Christe Iesu. Exsurge Domine, ad-
iuua nos propter nomen tuum.

Aris Drihten nu,

and us ricene do
 fælne fultum,
 and us æt feondum ahredde ;
 forðon we naman þinne
 nyde lufiað.

Cyrie leison.

Christe leison.

Cyrie leison.

PATER NOSTER QUI ES IN CELIS,
 &c.

Fæder mancynnes,
 frofres ic þe bidde,
 halig Drihten,
 þu þe on heofonum eart ;
 þæt sy gehalgod
 hyge-cræftum fæst
 þin nama nu ða,
 neriende Crist,
 in urum ferhð-locan,
 fæste gestaðelod.
 Cume nu to mannum,
 mihta Wealdend,
 þin rice to us,

and to us quickly make
 kindly aid,
 and rid us from foes ;
 for we thy name
 intensely love.

Lord pity us.

Christ pity us.

Lord pity us.

OUR FATHER WHO ART IN HEAVEN, &c.

Father of mankind,
 of comfort I thee pray,
 holy Lord,
 thou who art in heaven ;
 that be hallowed
 in the mind's powers fast
 thy name even now,
 Saviour Christ,
 in our mind's recess
 firmly established.
 Come now to men,
 Lord of mights,
 thy kingdom, [even] to us,

righteous Judge,
and thy belief,
in our life-day,
within our mind
gloriously dwell.
And thy will with us
be performed
in the habitation
of earth's kingdom,
as it purely is
in heaven's glory
with joys celebrated
aye to ages forth.
Give us to-day,
Lord of men,
High King of heaven,
our bread,
which thou sendest
on the earth,
for health to souls
of the race of men ;
that is the pure
Christ the Lord God.
Forgive us, Guardian of men,

rihtwis Dema,
 and ðin geleafa,
 in lif-dæge,
 on urum mode
 mære þurhwunige.
 And þin willa mid us
 weorðe gelæsted
 on eardunge
 eorðan rices,
 swa hluttur is
 in heofon-wuldre
 wynnum gewlitegod
 á to woruld forð.
 Syle us to-dæge,
 Drihten gumena,
 heofena heah Cyning,
 hlaf urne, (userne)
 þone þu onsendest
 sawlum to hæle,
 on middan-eard,
 manna cynnes ;
 þæt is se clæna
 Crist Drihten God.
 Forgif us, gumena Weard,

gyltas and synna,
 and ure leahtras alet,
 lices wunda,
 and mán-dæda ;
 swa we mildum wið ðe
 ælmihtigum Gode
 oft abyrged ;
 swa swa we forlætað
 leahtras on eorþan
 þam þe wið us
 oft agyltað,
 and him wom-dæde
 witan ne þencað,
 for earnunge
 ecan lifes.
 Ne læd þu us to wite
 in wean sorge,
 ne in costnunge,
 Crist nerigende ;
 þylæs we arlease
 ealra þinra mildsa
 þurh feondscipe
 fremde weorðan.
 And wið yfele gefreo us

[our] guilts and sins,
and our vices remit,
the body's wounds,
and evil deeds ;
as we against thee, [the] merciful
almighty God,
often offend ;
so as we forgive
faults on earth
to those who against us
often trespass,
and them for evil deeds
think not to blame,
for the obtaining
of eternal life.
Lead thou us not for torment
into woe's sorrow,
nor into temptation,
Christ the Saviour ;
lest we impious
to all thy mercies,
through enmity,
become strangers.
And from evil free us

also even now
of every foe.
We in our inmost soul,
King of angels,
thanks and glory,
true Lord of victory,
heartily express :
because thou mercifully
by might redeemedst us
from the bondage
of hell's torment.
So be it.

My soul shall live, and shall praise
thee, and thy judgements shall help me.

My soul shall live,
and thee gladly praise,
and me thy judgements
indeed shall help.

I erred as a sheep which had been
lost ; seek thy servant, Lord, for I have
not forgotten thy commandments.

I strayed as
the foolish sheep,

eac nu ða
 feonda gehwylces.
 We in ferhð-locan,
 Deoden engla,
 þanc and wuldor,
 soð sige-drihten,
 secgað georne ;
 þæs þe þu us milde
 mihtum alysdest
 fram hæft-nyde
 helle wites.

Weorðe þæt.

Viuet anima mea et laudabit te. et
 iudicia tua adiuuabunt me

Leofað sawul min,
 and þe lustum hereð,
 and me þine domas
 dædum fultumiað.

Erraui sicut ouis quæ perierat ; re-
 quire seruum tuum Domine, quia man-
 data tua non sum oblitus.

Ic gedwelede swa
 þæt dysige sceap,

þæt þe forwurðan
 wolde, huru la
 sec þinne esne
 elne, Drihten,
 forðon ic þinra beboda
 ne forgeat beorhtra æfre.

CREDO IN DEUM PATREM OMNI-
 POTENTEM, &c.

Ælmihtig Fæder
 up on rodore,
 þe ða sciran gesceaft
 sceope and worhtest,
 and eorðan wang
 ealne gesettest;
 ic þe, ecne God
 ænne gecenne,
 lustum gelyfe.
 þu eart lifes Frea,
 engla ordfruma,
 eorðan wealdend;
 and þu garsecges
 grundas geworhtest;
 and þu ða manego canst

which perish
 would ; at least O
 seek thy servan^t
 with fervour, Lord,
 for thy bright commandments
 I never forgot.

**I BELIEVE IN GOD THE FATHER
 ALMIGHTY, ET CETERA.**

Almighty Father
 up in the sky,
 who the bright creation
 shapedst and wroughtest,
 and earth's plain
 all settest :
 I thee one eternal
 God acknowledge,
 [and] gladly believe.
 Thou art life's Lord,
 prime origin of angels,
 earth's Ruler,
 and thou the ocean's
 depths createdst ;
 and thou the multitude knowest

of the glorious stars.
I on thy true
Son believe,
the saving King,
hither sent
from the lofty
realm of angels ;
whom Gabriel,
God's messenger,
to the holy Mary
herself announced :
A woman immaculate !
She the message
received nobly,
and thee [her] Father's self
under the inclosure of her breast
[as] a child conceived.
There was not perpetrated
a crime at the espousals ;
but there the Holy Ghost
the earnest gave,
the virgin's bosom
filled with bliss ;
and she certainly

mærra tungla.

Ic on Sunu þinne

soðne gelyfe,

hælendne Cyning,

hider asendne

of þam uplican

engla rice ;

þone Gabriel,

Godes ærend-raca,

sancta Marian

sylfre gebodode,

ides unmnæne.

Heo þæt ærende

onfeng freolice,

and ðe Fæder sylfne

under breost-locan

bearn acende.

Næs þær gefremmed

firen æt giftum ;

ac þær Halig Gast

hand-gyft sealde,

þære fæmnan bosn

fylde mid blisse ;

and heo cuðlice

cende swa mærne
 eorð-buendum
 engla Scyppend ;
 se to frōfre gewearð
 fold-buendum ;
 and ymbe Bethleem
 bodedon englas,
 þæt acenned wæs
 Crist on eorðan.
 þa se Pontisca
 Pilatus weold
 under Romwarum
 rices and doma,
 þa se deora Frea
 deað þrowade,
 on galgan astah,
 gumena Drihten :
 þone geomor-mod
 Iosep byrigde ;
 and he of helle
 huðe gefette,
 of þam susl-hofe,
 sawla manega ;
 het ða uplican

to earth's inhabitants
thus bore the glorious
Creator of angels ;
who was for consolation
to the dwellers on the ground ;
and about Bethlehem
angels proclaimed
that born was
Christ on earth.
Then the Pontish
Pilate ruled
under the Romans
the kingdom and judgements,
when the dear Lord
suffered death,
on the gallows mounted,
the Lord of men :
worn, sorrowful in mind
Joseph buried ;
and he from hell
the booty fetched
of many souls,
from the abode of torment,
[and] bade them the lofty

country seek.

Therefore on the third day
the Ruler of peoples
arose, the kingdom's Lord,
speedily from the dust.

And he forty days
his followers
with counsels cheered,
and then began
to seek his kingdom,
the lofty country.

He said that he would
none forsake,
who forth beyond that
would follow him,
and with firm mind
shew goodwill.

I with hope embrace
the Holy Ghost,
equally eternal as is
either called

Father or noble Son
in peoples' languages.
Not are these three Gods,

epel secan.
 þæs þy ðriddan dægø
 þeoda Wealdend
 aras, rices Frea,
 recene of moldum.
 And he feowertig daga
 folgeras sine
 runum arette;
 and ða his rice began
 þone uplican
 eðel secan.
 Cwæð þæt he nolde
 nænne forlætan,
 þe him forð ofer þæt
 filian wolde,
 and mid fæstum sefan
 freode gelæstan.
 Ic Haligne Gast
 hihte beluce,
 emne swa ecne swa is
 aðor gecweden,
 Fæder oððe freo Bearn
 folca gereordum.
 Ne synd þæt þreo Godas,

þriwa genemned ;
 ac is an God,
 se ðe ealle hafað
 þa þry naman
 þinga gerynum,
 soð and sige-fæst,
 ofer side gesceaft,
 wereda wuldor-gyfa,
 wlanc and ece.
 Eac ic gelyfe,
 þæt syn leofe Gode*,
 þe þurh ænne geþanc
 Ealdor heriað,
 heofona heah-cyning,
 her for life.
 And ic gemænscipe

* Dr. Hickes has given a singular version of this line :—

That Spouse beloved of God,
 The Holy Church :

in a marginal Note he supports his view by quoting a number of texts in which the Church is designated the Spouse. But the whole of his version and his Note are founded upon the word 'syn,' which he took for a noun signifying 'spouse,' upon what authority does not appear ; whereas it is merely the substantive verb used elliptically for þa syn, they or those

[though] thrice named;
 but is one God,
 who hath all
 those three names
 by mysteries of things,
 true and triumphant,
 over the wide creation,
 the glory-giver of hosts,
 lofty and eternal.

Also I believe
 that [they] are dear to God
 who through one thought
 praise the Lord,
 heaven's high King,
 here for life.

And I believe

are, as more fully expressed by Lupus or Wulfstane in his *Sermo de Fide Catholica*,—a paraphrase of the Creed:—

Leofan men, we gelyfað þæt halige gelaþung sy ealra cristenra manna to anum rihtan geleafan, and þæt þa syn Gode leofe þe þurh anfeald geþanc hine lufiað and heriað. Wheloc's Bede, p. 488.

Beloved men, we believe that there is a holy convocation of all christian men to one right faith, and that those are dear to God who by simple thought [single-mindedness] love and praise him.

the grand communion
 of thy saints
 here for life.
 Remission I believe
 of every crime.
 And I the resurrection
 believe of all men's
 flesh on earth,
 at the dreadful hour.
 There thou eternal life
 to all wilt deal,
 as here every man
 shall please the Creator.

And I have cried to thee, O Lord,
 and in the morning my prayer shall
 prevent thee.

I now to thee,
 eternal Lord,
 with earnest thought
 have mightily cried;
 and my prayer
 every morning
 before thyself
 sincere shall come.

mærne getreowe
 þinra haligra
 her for life.

Lisse ic gelyfe
 leahtra gehwylces.

And ic þone ærist
 ealra getreowe
 flæscas on foldan,
 on þa forhtan tid.

þær þu ece lif
 eallum dælest,
 swa her manna gehwylc
 Metode gecwemað.

Et ego ad te Domine clamaui ; et
 mane oratio mea preueniet te.

Ic nu to ðe,
 ece Drihten,
 mid mod-gehygde
 mægne clypode ;
 and min gebed
 morgena gehwylce
 fore sylfne ðe
 soðfæst becume.

Uerba mea auribus percipe Domine ;
intellige clamorem meum.

Word þu min onfoh,
wuldres Ealdor,
and mid earum gehyr,
ece Drihten.

Intende voci orationis meæ, rex meus
et Deus meus.

Ongyt mine clypunga
cuðum gereorde ;
beheald min gebed
holdum mode ;
þu eart min Cyning,
and eac ece God.

Quoniam ad te orabo Domine ; mane
exaudies uocem meam.

Forðon ic to ðe,
ece Drihten,
soðum gebidde ;
and þu symble gehyr
morgena gehwylce
mine stefne.

Perceive with [thine] ears my words
O Lord ; understand my cry.

Receive thou my word,
King of glory,
and with ears hear,
eternal Lord.

Attend to the voice of my prayer
my King and my God.

Understand my crying
with known speech ;
behold my prayer
with favourable mind :
Thou art my King,
and also eternal God.

For I will pray to thee, Lord ; in the
morning thou shalt hear my voice.

For I to thee,
eternal Lord,
will truly pray ;
and thou always hear
every morning
my voice.

For thou art not a God willing iniquity. In the morning I will stand by thee, and will see.

I will stand by thee
early in the morning,
and to thee [thy]self will look ;
because for a truth I wot
that thou, Lord, wilt not
any iniquity.

Thy ways, Lord, make known to me,
and thy paths teach thou me.

Make thy ways to me
intelligible, Lord ;
and teach me also
the steps of thy paths.

Direct me in thy truth, and teach
me ; for thou art God my Saviour ; and
I have waited for thee the whole day.

Direct me in counsel,
and speedily teach me,
that I in thy truth
may ever live.

Quoniam non Deus uolens iniquitatem tu es. Mane adstabo tibi et videbo.

Ic þe ætstande
 ær on morgen,
 and ðe sylfne geseo ;
 forðon ic to soðe wat,
 þæt ðu unriht ne wilt
 ænig, Drihten.

Uias tuas, Domine, notas fac mihi ;
 et semitas tuas edoce me.

Do me wegas þine
 wise, Drihten ;
 and me ðinra stiga
 stapas eac gelær.

Dirige me in ueritate tua, et doce
 me ; quia tu es Deus salutaris meus,
 et te sustinui tota die.

Gerece me on ræde,
 and me ricene gelær,
 þæt ic on þinre soðfæstnysse
 symble lyfige.

Reminiscere miserationum tuarum
Domine et misericordiæ tuæ; quæ a
seculo sunt.

Wes þu gemyndig
miltsa þinra,
þe ðu, Drihten, dydest
syððan dagas wæron,
and ðu wislice
þas woruld gesettest.

Delicta iuuentutis meæ et ignorantias
meas ne memineris Domine; secundum
magnam misericordiam tuam memor
esto mei.

Ne gemynega þu me
minra fyrena
gramra to georne,
þe ic geong dyde,
and me uncuðe
æghwær wæron:
For þinre þære myclan
mildheortnysse
weorð gemyndig min,
mihtig Drihten.

Remember thy compassions, Lord,
and thy mercy ; which are from the
age [from everlasting].

Be thou mindful
of thy mercies,
which thou, Lord, didest
since days were,
and thou wisely
this world establishedst.

The faults of my youth, and my
ignorances remember not, Lord ; ac-
cording to thy great mercy be mindful
of me.

Remember thou not to me
my heinous crimes
too earnestly,
which I young committed,
and to me unknown
were everywhere :
For thy great
mercy
be mindful of me,
mighty Lord.

Judge, Lord, them that hurt me ;
defeat them that fight against me.

Judge, Lord, now
those who formerly hurt me
fight likewise against those
who fought against me.

Lay hold on arms and shield ; and
arise to my aid.

Seize spear and shield
and willingly stand up
in aid to me
against the terror of foes.

Discharge the lance, and close against
those, who pursue me : say to my soul,
I am thy salvation.

Guard me with war-weapons
against the unfavourable ;
and with war enclose me
from cruel foes,
who are all
persecuting me :
say then afterwards

Iudica Domine nocentes me; expugna impugnantes me.

Dem Drihten nu
þa me deredon ær,
afeoht swylce
þa me fuhtan to.

Apprehende arma et scutum; et exsurge in adiutorium mihi.

Gegrip gar and scyld
and me georne gestande
on fultume
wið feonda gryre.

Effunde frameam, et conclude aduersus eos, qui me persecuntur: dic anime meæ salus tua ego sum.

Heald me here-wæpnum
wið unholdum;
and wige beluc
wraðum feondum,
þe min ehtend
ealle syndon:
sæge þonne syððan

sawle minre,
 þæt ðu hire on hæle
 hold gestode.

Repleatur os meum laude tua, ut
 possim cantare gloriam tuam.

Sy min muð and min mod
 mægne gefylled,
 þæt ic þin lof mæge
 lustum singan,
 and wuldor ðin
 wide mærsian,
 and ðe ealne dæg
 æghwær herian.

Auerte faciem tuam a peccatis meis;
 et omnes iniquitates meas dele.

Awend þine ansyne
 á fram minum
 fræcnum fyrenum;
 and nu forð heonon
 eall min unriht adwæsc
 æghwær symle.

to my soul
that thou for her salvation
hast stood favourable.

Let my mouth be filled with thy
praise, that I may chant thy glory.

Be my mouth and my mind
mightily filled,
that I thy praise may
gladly sing,
and thy glory
largely magnify,
and thee all the day
everywhere praise.

Turn away thy face from my sins ;
and blot out all my iniquities.

Turn away thy countenance
aye from my
presumptuous crimes ;
and now henceforth
all my iniquity blot out
everywhere always.

A clean heart create in me, O God;
and a right spirit renew in my bowels.

Give me, holy God,
a clean heart ;
and a right spirit,
God, renew
in my mind
especially, my Lord.

Cast me not forth from thy face ; and
take not thy holy spirit away from me.

Cast thou me not,
Lord of glory,
from thy face
for evermore ;
especially bear not away
the holy Ghost,
that he to me suddenly
become strange.

Restore to me the joy of thy salvation ; and with thy principal spirit confirm me.

Give me thy salvation's

Cor mundum crea in me Deus ; et
spiritum rectum innova in uisceribus
meis.

Syle me, halig God,
heortan clæne ;
and rihtne gast
God geniwa
on minre gehigde
huru, min Drihten.

Ne proiicias me a facie tua ; et spiri-
tum sanctum tuum ne auferas a me.

Ne awyrrp þu me,
wuldres Ealdor,
fram ðinre ansyne
æfre to feore ;
ne huru on-weg aber
þone halgan Gast,
þæt he me færinga
fremde wyrðe.

Redde michi lætitiā salutaris tui ;
et Spiritu principali confirma me.

Syle me þinre hælu

holde blisse ;
 and me ealdorlice
 æpele Gaste
 on ðinne willan getryme
 weroda Drihten.

Eripe me Domine ab homine malo ;
 a uiro iniquo libera me.

Genere me wið niðe,
 for naman þinum ;
 fram yfelum men,
 ece Drihten.

Eripe me de inimicis meis Deus
 meus ; et ab insurgentibus in me libera
 me.

Ahredde me, halig God,
 hefiges niðes
 feonda minra,
 þe me feohtað to ;
 alys me fram laðum,
 þe me lungre on
 risan willað
 nymþe þu me ræd gife.

gracious joy ;
and with thy princely
noble Spirit
in thy will confirm me,
Lord of hosts.

Rescue me, Lord, from the evil man ;
from the unjust man free me.

Save me from malice,
for thy name ;
from an evil man,
eternal Lord.

Rescue me from my enemies, O my
God ; and from those rising against
me deliver me.

Rid me, holy God,
of the heavy malice
of my foes,
that fight against me ;
free me from the wicked
who will instantly
rise upon me
unless thou give me counsel.

Rescue me from those who work
iniquity; and from the man of blood
save me.

Save me from the malice
of evil-doers,
who here unrightly
all work;
and me from the blood-thirsty man's
violence preserve.

So I will sing a psalm to thy name
for ever; that I may pay my vows from
day to day.

So I to thy name
by constraint will sing,
that I my vow
may here pay
from day to day,
as it is meet.

Hear us, God our Saviour, the Hope
of all the ends of the earth, and on the
sea afar.

Hear us saviour God;

Eripe me de operantibus iniquitatem ; et de uiro sanguinum salua me.

Genere me fram niðe
 naht fremmendra,
 þe her unrihtes
 ealle wyrceað ;
 and me wið blod-hreowes weres
 bealuwe gehæle.

Sic psalmum dicam nomen tuum in
 seculum seculi ; ut reddam uota mea
 de die in diem.

Swa ic naman þinum
 neode singe,
 þæt [ic] min gehat
 her agylde
 of dæge on dæg,
 swa hit gedefe wese.

Exaudi nos Deus salutaris noster,
 spes omnium finium terre, et in mari
 longe.

Gehyr us, hælend God ;

þu eart hiht ealra
 þe on ðisse eorðan
 utan syndon,
 oððe feor on sæ
 foldum wuniað.

Benedic anima mea, Domino ; et
 omnia interiora mea nomen sanctum
 eius.

Bletsa mine sawle
 bliðe Drihten ;
 and eall min ineran
 his þone ecan naman.

Benedic anima mea Domino ; et noli
 oblivisci omnes retributiones eius.

Bletsige mine sawle
 bealde Drihten ;
 ne wilt ðu ofergeotul
 æfre weorðan
 ealra goda,
 þe he ðe ær dyde.

Qui propitiatur omnibus iniquitatibus
 tuis ; qui sanat omnes languores tuos.

thou art the hope of all
 who on this earth
 without are,
 or far in the sea
 in lands dwell.

Bless, O my soul, the Lord ; and all
 my inner [parts], bless his holy name.

Bless, O my soul,
 blithely the Lord ;
 and all my inner [parts],
 his eternal name.

Bless, O my soul, the Lord ; and will
 not to forget all his retributions.

Bless, O my soul,
 boldly the Lord ;
 nor wilt thou forgetful
 ever become
 of all the goods,
 which he ere did thee.

Who is become propitious to all thy
 iniquities ; who heals all thy sicknesses.

He to thy evil deeds
all has shown mercy
and thy ailings
all has healed.

Who has redeemed thy life from destruction ; who fills in good things thy desire.

Who redeemed thy dear life
from destruction ;
[and] filled thy will
fairly with good.

Who crowns thee in compassion and mercy ; thy youth, as the eagle's, shall be renewed.

He has made thee victorious
with true mercy ;
and thee with merciful
mind confirmed :
thou art renewed,
to the eagle likest,
in youth already
become prudent.

I confess to the Lord God.

He þinum mán-dædum
 miltsade eallum ;
 and þine adle
 ealle gehælde.

Qui redemit de interitu uitam tuam ;
 qui replet in bonis desiderium tuum.

Se alysde þin lif
 leof of forwyrde ;
 fylde þinne willan
 fægere mid gode.

Qui coronat te in miseratione et misericordia ; renouabitur sicut aquile iuuentus tua.

He ðe gesigefæste
 soðre mildse ;
 and ðe mildheorte
 mode getrymede :
 eart ðu edniwe
 earne gelicost,
 on geoguðe nu
 gleaw geworden.

Confiteor Domino Deo.

Converte nos Deus salutaris noster;
et auerte iram tuam a nobis.

Gehweorf us hraðe,
hælend Drihten;
and ðin yrre fram us
eac oncyrrre.

Dignare Domine die isto sine peccato nos custodire*.

Mildsa us nu þa,
mihtig Drihten,
mildsa us.

Fiat misericordia tua super nos,
quemadmodum speravimus in te.

Wese þin mildheortnis,
mihtig Drihten,
well ofer us,
swa we wenað on þe.

Domine saluum fac regem; et exaudi
nos in die qua inuocauerimus te.

* The Saxon of this and Latin of next omitted,—

Turn us, God our Saviour; and turn
away thy wrath from us.

Turn us quickly,
saviour Lord;
and thy anger from us
also avert.

Deign, Lord, this day to guard us
without sin.

Have mercy on us now,
mighty Lord,
have mercy on us.

Let thy mercy be upon us, as we
have hoped in thee.

Be thy mercy,
mighty Lord,
well over us,
as we hope in thee.

Lord, make safe the king; and hear
us in the day in which we call upon thee.

[Miserere nostri, Domine, miserere nostri.]

Make, O Lord, the king
 by deeds safe ;
 and us also hear
 with gracious mood,
 on such [of] days as we
 call to thee, Lord.

Save thy people, Lord ; and bless thy
 heritage ; and rule them and exalt them
 to eternity.

Heal thy people,
 holy Lord ;
 and all thy heritage
 also bless ;
 govern thou them also,
 that they to [all] ages
 in joys may live.

Peace be in thy strength, and abundance
 in thy towers.

Be to thee in thy strong-hold peace
 most and foremost* ;
 and in thy towers be
 for the times abundance.

* Properly foremost, *i. e.* form-est.

Do, Drihten, cyng
 dædum halne ;
 and us eac gehyr
 holdum mode,
 swilce we ðe daga,
 Drihten, cigen.

Saluum fac populum tuum Domine ;
 et benedic hereditati tue ; et rege eos
 et extolle illos in æternum.

Hal do þin folc,
 halig Drihten ;
 and ðin yrfe eac
 eall gebletsa ;
 rece þu heo swylce,
 þæt hi on worulde
 wynnum* lifigen.

Fiat pax in uirtute tua ; et abundan-
 tia in turribus tuis.

Sy þe on ðinum mægne sib
 mæst and fyrrest ;
 and on þinum torrum wese
 tidum genihtsum.

* MS. rýnnum.—“Peaceably.” Hickee.

Domine, exaudi orationem meam ; et
clamor meus ad te perueniat.

Du min gebed,
mære Drihten,
gehyr, heofones Weard ;
and gehlyde min
to ðe becume,
ƿeoda Reccend.

Miserere mei Deus secundum mag-
nam misericordiam tuam.

Mildsa me, mihtig Drihten,
swa ðu manegum dydest,
æfter ðinre ƿære mycelan
mildheortnysse.

Domine Deus uirtutum conuerte nos ;
et ostende faciem tuam, et salui erimus.

Gehweorf us, mæгна God,
and us milde æteow
ƿinne andwlitan,
ealle we beoð hale.

Domine sancte, Pater omnipotens,

Lord, hear my prayer ; and let my
cry come to thee.

Hear thou my prayer,
glorious Lord,
heaven's Guardian ;
and let my shouting
come to thee,
Ruler of peoples.

Pity me, O God, according to thy
great mercy.

Have mercy on me, mighty Lord,
as thou to many hast done
after thy great
mercy.

Lord God of virtues, convert us, and
shew thy face, and we shall be safe.

Turn us, God of might,
and to us mildly shew
thy countenance,
all we shall be whole.

Holy Lord, almighty Father, eternal

God, who hast made us to come to the beginning of this day, save us by thy power, that in this day we may decline to no sin, but always our words may proceed, and our works be directed to do thy righteousness.

Precious in the Lord's view is the death of his saints.

May the holy mother of God, the virgin Mary, and all the saints of God, intercede for us sinners to the Lord of lords, that we may deserve to be aided and saved by him: [O Thou] who livest and reignest God, (&c.)

God, attend for my aid: Lord, hasten to help me.

Be, Lord God,
a precious aid;
behold me, Lord,
and quickly then
assist me
at life-need.

Glory to the Father.

æterne Deus, qui nos ad principium huius diei peruenire fecisti ; tua nos salua uirtute, ut in hac die ad nullum declinemus peccatum ; sed semper ad tuam iustitiam faciendam nostra procedant eloquia, et dirigantur opera.

Pretiosa est in conspectu Domini mors sanctorum eius.

Sancta Dei genetrix uirgo M^{aria} et omnes sancti Dei intercedant pro nobis peccatoribus ad Dominum dominorum, ut mereamur ab eo adiuuari et saluari ; qui uiuis et regnas Deus.

Deus in adiutorium meum intende :
Domine ad adiuuandum me festina.

Wes, Drihten God,
deore fultum ;
beheald me, Drihten,
and me hraðe syððan
gefultuma
æt feorh-bearfe.

Gloria Patri.

Kyrie eleison,
 Pater noster.
 Et ne nos inducas.

Respice in seruos tuos, et in opera
 tua Domine ; et dirige filios eorum.

Geseoh þine scealcas
 swæsum eagum,
 and on þin agen weorc,
 ece Drihten ;
 and heora bearn gerece
 bliðum mode.

Et sit splendor Domini Dei nostri
 super nos ; et opera manuum nostra-
 rum dirige super nos.

Wese us beorhtnys ofer
 bliðan Drihtnes ures,
 þæs godan Godes,
 georne ofer ealle ;
 gerece ure hand-geweorc
 heah ofer usic.

Oremus. Dirigere et sanctificare et

Lord have pity.
 Our Father.
 And lead us not in-- -

Look upon thy servants, and upon
 thy works, Lord, and direct their sons.

Look upon thy servants
 with pleasant eyes,
 and on thy own work,
 eternal Lord :
 and direct their children
 with a cheerful mind.

And let the brightness of the Lord
 our God be upon us ; and the works of
 our hands direct thou upon us.

Be over us the brightness
 of our kind Lord,
 the good God,
 freely over all ;
 direct our hand-ywork
 high over us.

Let us pray.—Lord God, King, Cre-

ator of heaven and earth, we beseech thee to-day that thou daily deign to direct, sanctify and govern our hearts and bodies, our actions also and speeches, in thy law, and in the precepts of thy commandments ; that here and everywhere we may deserve by thee to be always safe and free, O Saviour of the world, who with the Father and the Holy Ghost livest and reignest God through all ages of ages. Amen. Our aid [is] in the name of the Lord, who made heaven and earth.—Bless ye.—May God the Son of God deign to bless us. Amen.

Of the Office of the third hour.

At Undern we ought to praise God, because at undern-time Christ was by the judgement of the Jews condemned to death, and led toward the cross, on which he afterwards suffered for the redemption of the whole world. On the day of Pentecost came the Holy Ghost

regere digneris Domine Deus rex creator cœli et terræ hodie quesumus cotidie corda et corpora nostra, actus quoque et sermones nostros in lege tua, et in preceptis mandatorum tuorum; ut hic et ubique per te semper salui et liberi æsse mereamur, Saluator mundi; qui cum Patre et Spîritu Sancto uiuis et regnas Deus per omnia secula seculorum. Amen. Adiutorium nostrum in nomine Domini, qui fecit cœlum et terram. Benedicite. Deus Dei Filius nos benedicere dignetur. Amen.

De officio tertiæ horæ. (Undern-sang.)

On undern we sculon God herian,
forðam on undern-timan Crist wæs
ðurh þara Iudea dom to deaðe for-
demed, and toward þære rode gelæd,
þe he syððan on þrowode for ealles
middan-eardes alysednysse; and eft,
æfter his æriste, on pentecostenes dæg

com se Halga Gast on undern-timan ofer ða apostolas, þær hi ætgædere gesamnode wæron, and hi ealle sona gefyllede wurdon swa swyðe mid Godes gyfe, þæt hi eallra gereorda getingnesse hæfdon, and heora lar wearð geond ealne middan-eard syððan gecyðed and gedæled þeodum to helpe. Undern is dæges ðridde tid; þonne is eac rihtlic þæt we to þære þridan tide þa halgan ðrynnesse geornlice herian.

Deus in adiutorium meum intende.

Gloria Patri.

HYMNUS.

Nunc Sancte nobis Spiritus.

Psalmus.—CAPITEL.

Gratia uobis et pax a Deo Patre nostro et Domine Jesu Christo.

Deo Gratias.

Kyrrie leison.

Christe leison.

Cyrrie leison.

Pater noster.

at undern-time upon the Apostles, where they were assembled together; and immediately they were all filled so powerfully with God's grace, that they had the faculty of all languages; and their doctrine was afterwards made known and dispersed through all the world for a help to the nations. Undern is the third hour of the day; then it is also right that we at the third hour heartily praise the holy Trinity.

God attend to my aid.

Glory to the Father.

Hymn.

Now to us, O holy Spirit.

Psalm.—CHAPTER.

Grace to you and peace from God the Father and the Lord Jesus Christ.

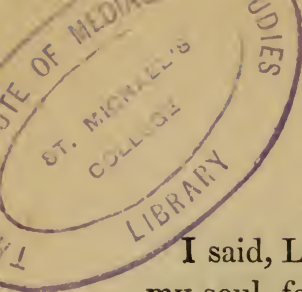
Thanks to God.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father.



I said, Lord, be merciful to me ; heal
my soul, for I have sinned to thee.

I now with might said,
Be merciful to me, Lord ;
heal my soul,
for it repents me now
that I crimes against thee
committed abundantly.

Turn, Lord, a little, and be exorable
for thy servants.

Turn us a little,
holy Lord ;
be to thy servants
very easily entreated.

Send them help, O Lord.

Lord, hear.

The Lord [be] with us.

Lord God, who at the third hour of
the day, for the salvation of the world,
wast led to the punishment of the cross,
we humbly entreat thee, that we may
always find with thee pardon of our

Ego dixi, Domine miserere mei; sana
animam meam, quia peccavi tibi.

Ic nu mægene cweþe
miltsa me Drihten ;
hæl mine sawle,
forðon me hreoweð nu,
þæt ic firene on ðe
fremed geneahhige.

Convertere, Domine, aliquantulum;
et deprecabilis esto super seruos tuos.

Gehweorf us hwæt-hwyga,
halig Drihten ;
wes ðinum scealcum
wel eað-bene. (-bede.)

Mitte eis Domine auxilium.

Domine exaudi.

Dominus nobiscum.

Domine Deus qui hora tertia diei ad
crucis pœnam pro mundi salute ductus
es, te suppliciter deprecamur, ut de
preteritis malis nostris semper apud te
inueniamus ueniam; et de futuris iu-

giter habeamus custodiam : qui cum
Patre.

De Officio sexte hore. (Middæg-sang.)

On midne dæg we sculon God he-
rian, forðam to middes dæges Crist
wæs on rode aðened; and us ealle þa
þurh his ðrowunge, mid his deorwyr-
ðan blode gebohte of deofles anwealde
and of ecan deaðe: and ðy we sculon
on ðone timan to Criste beon georne
clypigende, and hine herigende; þæt
we mid þam geswytelian, þæt we ge-
myndige beon þære myclan mildheort-
nysse, þe he on mancynne geworhte,
þa ða he let hine sylfne syllan to cwale
for mancynnes þearfe.

Deus in adiutorium meum intende.
Gloria Patri.

YMNUS.

Rector potens uerax.

past evils, and may continually have safeguard for the future: who with the Father.

Of the Office of the sixth hour.

At mid-day we ought to praise God, because at mid-day Christ was extended on the cross; and then through his suffering bought us all with his precious blood from the devil's power and from eternal death: and therefore we ought at that time to be eagerly crying to Christ, and praising him that we may thereby manifest that we are mindful of the great mercy which he wrought on mankind, when he let give himself to torture for mankind's necessity. (*profit.*)

God to my help attend.

Glory to the Father.

HYMN.

Ruler mighty [and] true.

CHAPTERS.

But prove all things, hold that which is good: abstain [yourselves] from every evil appearance. Thanks to God. The Lord rules me. Lord have mercy. Christ have mercy. Lord have mercy.

COLLECT.

Lord Jesus Christ, who at the sixth hour didst for us ascend upon the cross, and didst rescue Adam from hell, and didst restore him into paradise, we pray thee that thou command to rescue us from all our sins, and keep us always in thy holy works: Jesus Christ who with (&c.).

Of the Office of the ninth hour.

At noon-time we ought to praise God, because at that time Christ prayed for those who injured him and afterwards gave up his spirit: and at that time ought faithful men earnestly to pray, and to remember the wonder

CAPITULA.

Omnia autem probate, quod bonum est tenete : ab omni specie mala abstinete uos. Deo gratias. Dominus regit me. Cyrrie leison. Christe leison. Kyrrie leison.

COLLECTA.

Domine Iesu Christe, qui sexta hora pro nobis in cruce ascendisti, et Adam de inferno eruisti, eumque in paradyso restituisti, te quesumus ut ab omnibus peccatis nostris eripere nos iubeas, et in operibus tuis sanctis semper custodias : Iesu Christe qui cum.

De Officio nonæ horæ. (Non-sang.)

ON NON-TIMAN we sculon God herian, forðam on þone timan Crist gebæd for ðam þe him deredon, and syððan his gast asende : and on ðone timan sculon geleafulle men hi georne gebiddan, and gemunan þæt wundor þæt ða

geworden wearð ; þa se sylfa for mancyn deað geþolode, þe eallum mancynne lifes geuðe.

Dominus in adiutorium meum.

Gloria Patri.

YMNUS.

Rerum Deus tenax uigor.

CAPITULA.

Alter alterius honera portate, et sic adimplebitis legem Christi.

Deo gratias. Ab occultis meis munda me Domine. Kyrriel. Christel. Kyrriel.

COLLECTA.

Domine Iesu Christe, qui hora nona in crucis patibulo confitentem latronem intra mœnia paradysi transire iussisti; tibi suppliciter confitentes peccata nostra deprecamur deleas; et post obitum nostrum paradisi nobis gaudia introire

which then was done ; when he himself suffered death for mankind, who to all mankind gave life.

Lord to my help.

Glory to the Father.

HYMN.

God, the firm strength of [all] things.

CHAPTERS.

Bear one another's burthens, and so ye shall fulfill the law of Christ.

Thanks to God. From my secret [sins] cleanse me, Lord. Lord have mercy. Christ have mercy. Lord have mercy.

COLLECT.

Lord Jesus Christ, who at the ninth hour, on the gibbet of the cross, didst order the confessing robber to pass within the walls of paradise, humbly confessing our sins to thee we entreat thee to blot them out ; and after our decease grant us to enter the joys of paradise,

O Saviour of the world: who with the Father (&c.).

At Evening.

At Even we ought to praise God: at that time man offered in the old law, and with smoke of frankincense in the temple willingly honoured the altar to the praise of God; and at even-time our Lord offered at his evening repast, and dealt to his disciples, by holy mystery, bread and wine, for his self's body, and for his own blood.

And at even-time it was that Joseph unfastened Christ's body from the cross. Then we have much need that we remember such [things] and thank God, and at that time willingly offer our prayers to our Lord; as David says: Let my prayer be directed to thee, Lord, as incense in thy sight.

Be in thy sight

concedas, Saluator mundi : qui cum Patre.

Ad Uesperum. (Æfen-sang.)

On æfen we sculon God herian : on ðone timan man offróde on þære ealdan æ, and mid recels-reocan on ðam temple þæt weofod georne weorðode Gode to lofe ; and on æfen-timan ure Drihten offróde æt his æfen-gereorde, and dælde his discipulum, þurh halig geryne, hlaf and win, for his sylfes lichaman, and for his agen blod.

And on æfen-timan hit wæs þæt Ioseph Cristes lichaman of rode alinode. Þonne we agon myccele þearfe þæt we swylce gemunan and Gode bancia, and on þone timan ure gebedurum Drihtne georne offrian ; eal-swa Dauíd cwæð : *Dirigatur Domine ad te oratio mea sicut incensum in conspectu tuo.*

Sy on ðinre gesihðe

mines sylfes gebed
 full ricene gerebt,
 swa recels bið
 þonne gifre
 gleda bærnað.

Deus in adiutorium meum intende.
 Gloria Patri.

Gratia Domini nostri Iesu Christi et
 caritas Dei et communicatio Spiritus
 Sancti sit semper cum omnibus uobis.

Deo gratias. R. Adiutorium nos-
 trum in nomine Domini. V. Qui fecit
 cœlum et terram.

HYMNUS.

O lux beata Trinitas.

V. Dirigatur Domine ad te oratio
 mea.

EUGL.

Misericordia Dei et sanctum nomen
 eius super timentes eum.

Þ. Magnificat.

Kirrie leison.

my[self's] prayer
 full quickly directed,
 as incense is
 when greedy
 coals burn.

O God, attend to my help.

Glory to the Father.

The grace of our Lord Jesus Christ,
 and the love of God, and the communi-
 cation of the Holy Spirit be always with
 you all.

Thanks to God. R. Our help is in
 the name of the Lord. V. Who made
 heaven and earth.

HYMN.

O blessed light, O Trinity.

V. Lord, let my prayer be directed to
 thee.

GOSPEL.

God's mercy and his holy name [be]
 upon them who fear him.

[My soul] magnifieth,
 Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father.

And lead us not into temptation.

I have said prayers, Lord.

COLLECT.

Let us pray. At evening and morning and mid-day, we humbly entreat thy Majesty, that, the darkness of sins being expelled from our hearts, thou make us come to the true light, which is Christ.

Of Complene.

At Fore-night we ought to praise God ere we go to bed, and to remember that near fore-night Christ was buried in the tomb; and therein his body rested so long as his will was. Then have we therefore great need that we meditate upon that, and at that time betake ourselves to God, ere we go to bed, and

Criste leison.

Kirrie leison.

Pater noster.

Et ne nos inducas in temptationem.

Preces ego dixi, Domine.

COLLECTA.

Oremus. Uespere et mane et meridie, Maiestatem tuam suppliciter exoramus, ut expulsis de cordibus nostris peccatorum tenebris, ad ueram lucem, quæ Christus est, nos facias peruenire.

De Completorio. (Foran-niht sang.)

On foran-niht we sculon God herian ær we to bedde gan, and gemunan þæt Crist on byrgene neah foran-nihte bebyrged wearð; and þær his lichaman on gereste, swa lange swa his willa wæs. þonne age we þæs micle þearfe, þæt we þæt gehencan, and us sylfe on þone timan Gode betæcan, ær we to bedde gan, and hine biddan þæt he us gedefre

reste geunne, and wið deofles costnunga
gescylde, swa his willa sy.

Conuerte nos Deus.—Deus in adiutorium meum.

HYMNUS.

Te lucis ante terminum.

Christe, qui lux es, et die *

[Noctis tenebras detegis.]

IN NOCTE.

Tu in nobis es Domine, et nomen
sanctum tuum inuocatum super nos.
Ne derelinquas nos Domine Deus nos-
ter. Deo gratias.

Custodi nos Domine ut pupillum
oculi.

Kyrrie leison.

Christe leison.

Kyrrie leison.

Pater noster.—Credo in Deum Pa-

* Vulg. lux es et dies, Noctis— The true reading, confirmed by the Theodisc or Frankish gloss, *take* (dæge), not *tak* (dæg), may be seen in Grimm's

pray him that he grant us convenient rest, and shield us against the devil's temptations, so his will be.

Turn us, God.—God, to my help.

HYMN.

Thee before the term of light.

Christ, who art the light, and with day [unveilest the darkness of night.]

IN THE NIGHT.

Thou art in us, Lord, and thy holy name invoked over us. Forsake us not, Lord our God. Thanks to God.

Guard us, Lord, as the apple of the eye.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father.—I believe in God the

Hymnorum veteris ecclesiæ xxvi. Interpretatio Theotisca nunc primum edita. Götting. 1830.

Father.—Let us bless the Father.—Blessed art thou, Lord.—May almighty God bless and keep us. Amen. Deign, Lord, this night. Let us pray. Visit, Lord, this habitation, and repel far from it all the snares of the enemy: may thy angels guard us in that peace; and let thy blessing be upon us through the same [Jesus Christ.] The Lord [be] with you. Let us bless the Lord. The blessing of God the Father almighty, and of the Son, and of the Holy Ghost, remain always with you. Amen.

Of the Nocturnal Celebration.

At midnight we ought to praise God; as David says: Media nocte surgebam ad confitendum tibi super judicia justitiæ tuæ; that is, At midnight I arose, O Lord, to confess to thee concerning the judgements of thy righteousness. Christ himself commanded that we should eagerly watch: Vigilate ergo,

trem.—Benedicamus Patrem.—Benedictus es Domine.—Benedicat et custodiat nos omnipotens Deus. Amen. Dignare Domine nocte ista. Oremus. Visita Domine habitationem istam; et omnes insidias inimici ab ea longe repelle: angeli tui nos in ea pace custodiant; et benedictio tua sit super nos per eundem. Dominus uobiscum. Benedicamus Domino. Benedictio Dei Patris omnipotentis, et Filii, et Spiritus Sancti, maneat semper uobiscum. Amen.

De Nocturna Celebratione. (Uht-sang.)

On uhtan we sculon God herian;
 eal-swa Dauíd cwæð: Media nocte sur-
 gebam ad confitendum tibi super iudicia
 iustitiæ tuæ; ðæt is, To middre nihte
 ic aras Drihten, et cetera. Crist sylf
 beađ þæt we georne wacian sceoldan;
 he cwæð: Uigilate ergo quia nescitis

quando ueniet Dominus; þæt bið: Waciað georne; forðam þe ge nyton hwænne eower Drihten cymð. And eft he cwæð: Beati serui illi quos cum uenerit Dominus; þæt is, Eadige beoð þa men þe se Hlaford wacigende gemet, þonne he tocymð. Us is mycel ðearf þæt we geornlice wacian and wære beon; forþam nele deað na cyðan hwænne he cuman wyle, þe ma þe þeof; ac he cymþ þonne man læst wenð. þonne bið se swyðe gesælig se þe bið þonne wacigende: Se bið wacigende ðe asmeað ymbe Godes willan and ymbe his agene þearfe, and on ðam geendað: And se bið sleac and slæpende, se þe fullgæð eallum his lyðrum lustum þurh deofles lare, and on ðam geendað.

And þonne age we mycle þearfe, þæt we geornlice wacian, and á wære beon wið deofles costnunga, and þæt we georne to Gode clypian, and æt him ge-

quia nescitis quando veniet Dominus; that is, Watch eagerly; for ye know not when your Lord shall come. And again he says: Beati servi illi quos cum venerit Dominus; that is, Blessed shall be those men whom the Lord shall find watching, when he comes. We have great need that we eagerly watch and beware; for death will not shew when he will come, more than a thief; but he comes when man least expects. Then shall he be very happy, who shall then be watching: He is watching who meditates about God's will, and about his own necessities, and in them ends [his life]. And he is slothful and sleeping, who, through the devil's instigation, accomplishes all his wicked desires, and in them ends.

And therefore have we great need, that we eagerly watch, and ever beware against the devil's temptations; and that we heartily cry to God, and obtain

from him that he assist us by his mercy ; that we at our ending-time may be so watching in good deeds, that we ever afterwards may rest us in eternal rest.

Now I have in some part touched concerning the daily hour-offices, which man ought to perform as necessary duty.

Then there is much need that man understand that man in addition to that, shall often and unseldom praise God, and cry to God for many needs ; as the apostle says : *Sine intermissione orate* ; that is, Be aye incessantly praying. And again the apostle says : *Sive enim manducatis sive bibitis, sive aliud quid facitis, omnia in gloriam Dei facite* ; that is, If ye eat or drink or elsewhat work, whatsoever ye do*, do all thanking and praising God. Be the thing what it may be, that the man will work to profit, let him pray God for

* Or, do what you may.

earnian, þæt he us gefylste þurh his mildheortnysse; þæt we on urum endetiman swa wacigende beon on góðum dædum, þæt we syððan á us gerestan magan and motan on ecere reste.

Nu ic hæbbe be suman dæle ahrepod be ðam dæghwamlican tid-þenungum, ðe man to nydrihte don sceall.

Ðonne is mycel þearf þæt man understande þæt man to-eacan þam oft and unseldan sceall God herian, and to Gode clypian for manegum neodan; eall-swa se apostol cwæð: Sine intermissione orate; þæt is, Beoð á symble eow gebiddende. And eft se apostol cwæð: Siue enim manducatis, siue bibitis, siue aliquid qui facitis, omnia in gloriam Dei facite; þæt is, Gyf ge etan, oððon drincan, oððon elles hwæt wyrcean, don þæt ge don, doð ealle Gode þanciende and herigende. Beo þæt ðinga þæt hit beo þæt se man to note wyrcean wylle, bidde he God fultumes:

á á him spewð þe bet ; eall-swa Dauíd
 cwæð : *Adiutor meus esto Domine ;*
 þæt is, Min Drihten, beo min fultum.
 And eft he cwæð : *Adiutorium nostrum*
in nomine Domini, qui fecit celum et
terram.

Ure fultum is* God,
 þe gesceop and geworhte
 heofonas and eorðan,
 and ealle gesceafta :
 God us gefultumige
 to ure ðearfe,
 swa his wylla sy.
 Amen.

* On Drihtnes naman gelang. Cod. MS. S. 13.
 C. C. C. C. ap. Wanley.

P. 198, R. *for* Responsum. V.—Vesper ?

aid: ever and aye he will speed the better; as David says: *Adjutor meus esto Domine*; that is, My Lord, be my help. And again he says: *Adjutorium nostrum in nomine Domini, qui fecit cælum et terram.*

Our help is God,
 who shaped and wrought
 heavens and earth,
 and all creatures:
 God assist us
 at our need,
 so his will be.
 Amen.

P. 206, *last*, æt—to, *MS.* P. 209, 7. tidan þenungan, *MS.*

The monastic spelling in michi, æsse, kyrrieleison, &c. pleads MS. authority.

PRAYERS IN SAXON.

I.

O dear Lord,
O good Judge,
spare me,
eternal Potentate,
I know my soul
wounded by sins ;
heal thou her,
Lord of heavens ;
and cure thou her,
Prince of life ;
for thou most easily canst
of all physicians
that have been
far or wide.

II.

O bright Lord,
Creator of people,
mitigate thy mind

PRECATIONES SAXONICE.

Bibliothec. Cott. Jul. A. II.

Æla Drihten leóf,
 æla Dema gód,
 ge-ára me,
 éce Waldend.

Ic wat mine saule
 synnum forwundod ;
 gehæl ðu hy,
 heofena Drihten ;
 and gelacna ðu hy,
 lifes Ealdor ;
 forþan ðu eðest miht
 ealra læca,
 þæra þe gewurde
 side oððe wide.

Æla Frea beorhta,
 folkes Scippend,
 gemilsa þyn mod

me to gode ;
 sile þyne are,
 þyne earminge.
 Se byð earming,
 þe on eorðan her
 dæiges and nihtes
 deoflon campað,
 and his willan wyrcð :
 wa him þære mirigðe,
 þonne he þa handlean
 hafað and sceawað,
 bute he þæs yfeles
 ær geswice.
 Se byð eadig,
 se þe on eorðan her
 dæiges and nihtes
 Drihtne hyræð,
 and á hys willan wyrcð .
 wel hym þæs geweorces,
 þonne he ða handlean
 hafað and sceawað,
 gyf he ealteaune
 ende gedreogeð.

for good to me ;
 grant thy mercy,
 thy commiseration.
 He is miserable,
 who on earth here
 day and night
 fights for the devil,
 and works his will ;
 woe to him of the mirth,
 when he the reward
 has and sees,
 unless he from the evil
 previously depart.
 He is happy,
 who on earth here
 day and night
 obeys the Lord
 and aye his will works .
 weal to him of the working,
 when he the reward
 has and sees,
 if he a good
 end shall make.

III.

O Light of lights,
O joy of life,
bestow on me,
most glorious King,
(when I for my soul
ask heaven,)
eternal mercy.
Thou art clearly God,
hast and rulest,
alone over all,
of earth and heaven
the wide creation.
Thou art the true Creator
alone over all
earth's inhabitants,
likewise in heaven above.
Thou art the Saviour God ;
thee cannot praise
any of men,
though to us we assemble
throughout the ample ground
men above the mould
through all the mid-region,

Æla leohtes leoht,
 æla lifes wynn,
 getiþa me,
 tir-eadig Kyning,
 þonne ic minre sawle
 swegles bydde,
 ece are.
 Ðu eart eaðe Goð,
 hæfst and waldest,
 ana ofer ealle,
 eorðan and heofonas
 syddra gesceafta.
 Ðu eart soð Meotod
 ana ofer ealle
 eorð-bugende,
 swilce on heofonum up.
 Ðu eart Hælend God;
 ne mæg ðe aherian
 hæleða ænig;
 þeh us gesomnie
 geond sidne grund
 men ofer moldan
 geond ealne middan-eard,

ne mæge we næfre asæcgan,
 ne þæt soð witan,
 hu ðu æðele eart,
 ece Drihten ;
 ne þeah engla werod
 up on heofonum
 snotra tosomne
 sæcgan ongunlon,
 ne magon hy næfre areccean,
 ne þæt gerim wytan,
 hu ðu mære eart,
 mihtig Drihten ;
 ac is wunder mycel,
 Wealdend engla,
 gif ðu hit sylfa wast,
 sigores Ealdor,
 hu ðu mære eart*,
 mihtig and mægen-strang,
 ealra kyninga Kyning,
 Crist lifend,
 ealra worulda Scippend,
 Wealdend engla,

* This thought appears to be original, and bewrays, as we may say, an effort to solve the tran-

never can we express,
 nor the truth know,
 how noble thou art,
 eternal Lord ;
 nor though the host
 up in heaven
 of skilful angels together
 should begin to say,
 they never can declare,
 nor the number know,
 how glorious thou art,
 mighty Lord ;
 but there is much wonder,
 Governor of angels,
 if thou thyself knowest,
 Prince of triumph,
 how glorious thou art,
 mighty and main-strong,
 of all kings King,
 living Christ,
 Creator of all worlds,
 Governor of angels,

scendental problem—Can the Infinite comprehend
 the Infinite?

Virtue of all virtues,
Lord Jesus.
Thou art the Noble,
whom in former days
the Joy of all virgins
gloriously brought forth
in the city Bethlehem
for a comfort to men,
for mercy to all
the children of time,
who believe
in the living God,
and in the eternal light,
up in the skies.
Thy power is so majestic,
mighty Lord,
that any one
of earth's inhabitants
knows not the depth
of the Lord's might ;
and that any one
of the order of angels
knows not the height
of heaven's King.

ealra dugeþa duguð,
 Drihten Hælend.
 Ðu eart se Æþela,
 ðe on ær-dagum
 ealra fæmnena wyn
 fægere akende
 on Bethleem þære byrig,
 beornum to frofre,
 eallum to are
 ylða bearnum,
 þam ðe gelyfað
 on lyfiendne God,
 and on þæt ece leoht
 uppe on roderum.
 Ðyn mægen is swa mære,
 mihtig Drihten,
 swa þæt ænig ne wat
 eorð-buenda (-de, *MS.*)
 þa deopnesse
 Drihtnes mihta ;
 ne þæt ænig ne wat
 engla hades
 þa heahnisse
 heofena Kyninges.

Ic ðe andette,
 ælmihtig God,
 þæt ic gelyfe on ðe,
 leofa Hælend,
 þæt ðu eart se miccla,
 and se mægen-stranga,
 and se eadmoda
 ealra goda,
 and se ece Kyning
 ealra gesceafta;
 and ic eom se litla for þe,
 and se lyðra man,
 se her syngige
 swiðe genehhe,
 dæges and nihtes,
 do swa ic ne sceolde,
 hwile mid weorce,
 hwile mid worde,
 hwile mid gepohte,
 pearle scildi,
 inwit-niðas
 oft and gelome.
 Ac ic ðe halsige nu,
 heofena Drihten,

I confess to thee,
almighty God,
that I believe on thee,
dear Saviour,
that thou art the great,
and the strong in might,
and the lowly
of all gods,
and the eternal King
of all creatures ;
and I am the little, before thee,
and the wicked man,
who here sin
very abundantly,
day and night,
do as I should not
(sometimes with work,
sometimes with word,
sometimes with thought,
horribly guilty,)
heinous offences
oft and frequently.
But I beseech thee now,
Lord of heavens,

and pray to thee,
 best of princes*,
 that thou have mercy on me,
 mighty Lord,
 high King of heavens,
 and the holy Ghost ;
 and assist me,
 Father almighty,
 that I thy will
 may perform,
 ere I from this meagre
 life depart.
 Refuse not thou me,
 Lord of glory ;
 but grant me,
 most glorious King ;
 let me with angels
 mount aloft,
 sit in the sky,
 praise heaven's God
 with holy speech
 ages without end.
 Amen.

* Or of men, heroes, warriors.

and gebidde me to þe,
 beorna* selost,
 þæt ðu gemilsige me,
 mihtig Drihten,
 heofena Heah-kyning.
 and se halga Gast ;
 and gefylste me,
 Fæder ælmihtig,
 þæt ic þinne willan
 gewyrcean mæge,
 ær ic of ðysum hiænan
 lyfe gehweorfe.
 Ne forweorn þu me,
 wuldres Drihten ;
 ac getyþa me,
 tyr-eadig Kyning :
 læt me mid englum
 up-siðian,
 sittan on swegle,
 herian heofonas God
 haligum reorde
 á buton ende.
 Amen.

* Bearn, MS.—“ æðelust beorna.” Elene.

ADDITIONAL NOTES.

In the translation, to avoid inversion, the Saxon (and German) "man," equivalent to Fr. "on," i. e. *hom* for *homme*, has occasionally been employed as modern English.

In the last hymn, the genitive or possessive case of *heofon* occurs twice in a form not recognised by grammarians—*heofonas*; and as it is found in other places also, in MSS. of the best quality, I have not scrupled to let it appear in print. The reader is left to his choice, whether he shall make it *heofones* or *heofona*; or consider it better as it *is*. For who can deny that it may be a more ancient form than *heofones*?—Compare Runic *Hifunæs*, and Old [continental] Saxon gen. in *as* or *es*.

Perhaps the translation p. 216, 9, 11, should be "rulest . . . , earth and heaven," &c. —still, *wealdest* governs the genitive.

The epithet *ealra fæmnena wyn*, p. 221, might be rendered "Queen of all virgins;" as another poet's *Lagu-floda wyn* may find an equivalent in "King of floods."—THOMSON'S SEASONS.

NOTE.

The Illustrations of this Volume are derived from materials of the Anglo-Saxon period.

The Frontispiece, representing the Crucifixion, has been very carefully traced (by special permission of the Trustees of the British Museum) from the Cottonian Manuscript, Titus D. 27, executed at Hyde Abbey, A. D. 976. In the original the outlines of the flesh and of portions of the dresses are in red, the remainder being drawn in black ink with a pen, with great spirit. The inscription consists of two verses :—

“ Hec crux consignet Ælfrinum corpore mente,
In quam suspendens traxit Deus omnia Secum.

The label on the head of the Saviour is inscribed :—

“ Hic e(st) IHS Nazarenus rex judeor(um).”

The facsimile of the Lord's Prayer is copied from the Royal MS. 7, cxii. in the British

Museum, fol. 87 a, and may also be referred to the 10th century. The version is identical with that printed in page 84 of the present volume, although some of the words are spelled differently. The Ornaments of the Binding are copied from the Missal of Bishop Leofric, in the Bodleian Library, and an Anglo-Hibernian Psalter of the ninth century, in the British Museum.

The Divine Hand, emitting triple rays of light, is from the singular Copper Font in the Church of St. Bartholomew, at Liege.

THE END,

BILLING AND SONS, PRINTERS, GUILDFORD.

MS 437-25

